



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

24th. Year of Publication.

SUFFRAGE---THE RIGHT AND PRIVILEGE OF EVERY AMERICAN MAN AND WOMAN

"Democracy, understood as self-government, implies that the people as a whole shall rule themselves. But if they are to rule wisely, each must begin by governing himself, by performing his duty no less than by maintaining his right."—1919 Pastoral Letter of the American Hierarchy.

On November 4, 1924, the people of the United States will go to the polls to select the officers to whom their civil affairs will be entrusted for a period of years. A president and vice-president of the United States will be selected, also governors of many of the states, members of Congress, United States senators, state legislators and local officials. Many states will vote upon important measures presented by referendum. The day will be one of the most important in the annals of self-government. No citizen can be indifferent to the event.

American democracy expects each citizen to do his duty and that duty consists primarily in the casting of an intelligent vote for the selection of those to whom the people's power shall be entrusted. The duty is not for some but for all citizens. Insofar as the duty of governing through the ballot is left to a few, oligarchy reigns. All citizens should have the independence and self assertiveness which will force them, for conscience sake, to do their part.

Yet, the record of the past indicates that a large number of citizens fail in the elementary duty of voting. Even in elections corresponding in importance to the present, millions of citizens have failed to go to the polls on election day. Statistics show that, in 1920, with the same officers to be chosen as this year, more than one half of the citizens did not vote. In many states the vote cast for legislative, state and local officers fell much below that percentage. After making all reasonable allowances, however, the sad fact remains that nearly 20,000,000 able-bodied voters failed in 1920 to do their part in the great common enterprise of the people's government.

Surely, if people realized the nature of democracy and the personal duties which it entails upon its citizens, there would be scarcely anyone who would fail to go to the polls on election day, or who would have to be urged or dragooned to vote. It is because many people do not fully appreciate the meaning of democracy that they fail in civic duties. No true citizen—man or woman—should seek to avoid his personal responsibility thru neglect to vote.

What, in its essentials, is democracy? Democracy is the conduct of our public affairs through representatives whom we select, or through direct action of the people voting in a referendum. The affairs that the government conducts are our affairs; the representatives who do the public work are our agents, selected by us to do our work—the work of all which provides for common welfare and protection.

CIVIC DUTY OF ALL TO VOTE. This presidential year, of all others, forecasts on the national election are dangerous. Three sizable tickets are in the field instead of two and a variety of issues, hardly national but which will have a bearing on the Presidential contest, are rampant in some of the states. The contest may be won or lost in the ability of either party to get out its vote in states where the vote will count. And even then Congress may have to select the President. This would occur only in the event that none of the candidates receives a clear majority of 266 votes in the electoral College, which (meets Feb. 11, 1925). In such a case the House ballots for President and the Senate for Vice-President. The next Presidential term begins at noon on March 4, 1925, by which time the selection must be made.

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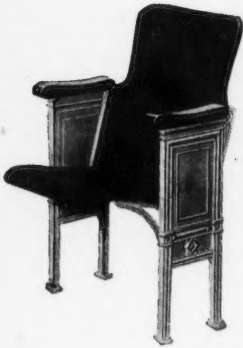
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MODERN MILWAUKEE PAROCHIAL SCHOOL

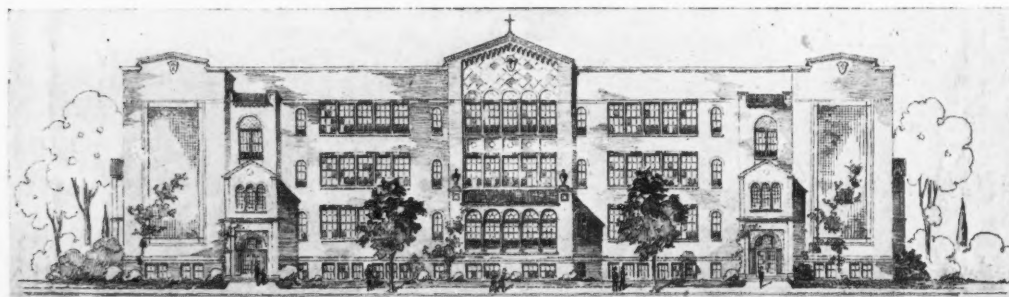
Newly Completed St. Rose Lima School.
A Model in Construction and Equipment.

THE new school of the St. Rose of Lima Congregation, Milwaukee, located on the North side of Clybourn Street and extending from 30th Street to 31st Street, is one of the finest graded parochial school in the World. The architectural treatment is Italian in style and is a fine example of the adaptability of this simple style to the requirements of the modern school building, producing a beautiful structure by the proportions of the building without the use of expensive ornamental treatment. The building is faced with brick having a rough texture in a variety of soft red color tones with panels laid in ornamental patterns. The window sills, coping on top of the walls, and the carved trim at the four entrances, are of gray limestone. The projecting bays and entrances are roofed with red clay tile.

The building consists of three stories and a basement for the school proper and a gymnasium and auditorium, each of which are two stories in height. Each of the three stories contains seven class rooms with a small room associated with each room for use as a wardrobe. There are also offices for the principal and a physician's office and examination room. On the third floor there is a large toilet room for the girls and another for the boys on the other side of that floor. The basement has similar toilet rooms. There is also a separate toilet room for the kindergartens. There are manual training and domestic science class rooms in the basement. Here is also provided a large play room for use in bad weather, the heating plant, a gymnasium and showers and locker rooms associated therewith.

The entire construction is fireproof. The floors are of reinforced concrete construction supported by reinforced concrete columns extending to foundations composed of reinforced concrete piles. The exterior walls are 12 inches thick of face brick and tile. The interior partitions are of tile. The ceiling in the top story is of the same construction as the floors. All exterior walls and partitions are plastered directly on the tile. Ceilings are plastered on galvanized metal lath. The stairs and corridors have a floor and base of terrazzo. This finish is also used in the toilet rooms which have stalls of gray Tennessee marble. The rooms have a floor finish of oiled maple. The doors, baseboards, window stools, blackboard trim and handrails are of oak, stained a rich soft brown and varnished.

The building is heated by means of a low pressure steam system and direct radiation in combination with a ventilating fan located in the basement with ducts for supplying washed, warmed and humidified air to each class room and office. These ducts are formed in the partitions between the corridors and class rooms. Fresh air is drawn through shafts extending to the roof by a motor driven fan located in the basement and having a capacity of 44,000 cubic feet of air per minute. Each class room is further provided with a system of ducts for the removal of foul air, constructed in a similar manner in the partitions and extending and discharging into the attic space between the ceiling of the third floor and the roof construction, from which space the used air is let out of the building through large sheet metal ventilators in the roof. Two Kewanee tubular smokeless boilers having a combined capacity of 28,000 square feet of radiation are used for heating the school and also furnish heat to the convent and church. All radiators and the heating coils in the fan are automatically controlled by the Johnson system of heat regulation employing thermostats in each room which automatically keeps the temperature of the room at the



THE NEWLY COMPLETED PAROCHIAL SCHOOL OF ST. ROSE OF LIMA, MILWAUKEE

proper point. Means are provided for circulating the air from the fan through the class rooms to the attic space and back to the fan for the purpose of economizing heat while the class rooms are not in use.

The highest grade of plumbing fixtures obtainable were selected as being ultimately the most economical. They are made of vitreous china, the same material that is used for good table china. The faucets on the lavatories are of the heavy pattern self-closing type. The water closets are equipped with flush valves instead of tanks and the seats are covered with a rubber composition which will keep them in the same condition as when new for many years. Every attention has been given to making the toilet rooms and plumbing equipment of simple and sanitary design and as easily cleaned as is practicable. There are lavatories in the corridors. There are china drinking fountains in the corridors supplying drinking water in an inclined stream, which type has been found to be germ proof and free from all possibility of spreading infection. Each water closet stall is equipped with a metal container dispensing individual double sheets of toilet paper. Paper towels of the individual type are provided in metal containers at the lavatories.

Each door in the building is hung on three ball bearings, steel hinges. The locks are of fine quality with cast iron escutcheons and knobs. The hardware has a black Bower Barff finish, which is the most permanent finish that can be obtained. All exit doors are equipped with panic proof latches having a bar extending across the door with locks made so that while the doors may be securely locked from the outside they can be opened at all times from the inside by simply pressing against the bar. The stairs have been made slip proof by including a quantity of carborundum tile with the marble chips in the terrazzo finish.

All class rooms are arranged for perfect natural lighting by means of several windows placed on one side of the room only. Each window has been equipped with two shades of sage colored translucent fabric having the rollers at the centers of the windows so that one shade can be pulled down and the other up, permitting perfect ventilation during the warm weather and perfect regulation of the natural light in the room. Each class room is equipped for perfect artificial illumination by means of six outlets, each containing a 200 watt lamp entirely enclosed in a large bowl consisting of a transparent glass with a thin coating of opal glass to uniformly distribute the artificial light and to prevent objectionable glare. The corridors are illuminated by means of open bottom opal reflectors close to the ceiling. The toilet rooms are illuminated by means of opal glass reflectors on porcelain fixtures in sufficient quantity and so located as to thoroughly illuminate the water closet stalls as well as the balance of the room.

The school portion of the building is "U" shaped with the open part of the "U" to the north. In this section and projecting beyond the school portion have been built the gymnasium and auditorium. They are located in this manner so that practically only one wall and the floors and roof were required for the auditorium and gymnasium. The gymnasium floor is at the same level as the basement but the ceiling of the gymnasium is in line with the second floor. The gymnasium is floored with maple and has side walls faced with buff colored vitrified brick. This same wainscoting of brick is used through the shower rooms and the locker rooms which are in duplicate, one for the boys and one for the girls. Above the gymnasium, as high as the second and third stories combined, is an auditorium 75½' x 79' in size. The auditorium including the balcony has a seating capacity for 1050 people. The auditorium has a beamed ceiling of ornamental plaster and panels of celotex between the beams. Celotex was used in place of plaster to reduce echo and ensure good acoustic qualities in the auditorium. A fireproof motion picture booth has been provided on the balcony. The main auditorium and balcony exits are provided with panic proof hardware and are of such width that the room can quickly be emptied. Wardrobes and store rooms for both balcony and main floor of the auditorium are also provided.

CONSTRUCTION AND EQUIPMENT BY REPRESENTATIVE FIRMS

The Hutter Construction Co. of Fond du Lac, Wis., had the general contract and the foregoing description adequately covers their work.

The electrical work in the building is of the highest quality, both in workmanship and materials used and was installed by the Uihlein-Ortmann Electric Co. of Milwaukee.

One of the features of the new buildings is the system of waste disposal provided by the installation of a Kernerator, an incinerator designed to operate without commercial fuel, utilizing the waste material itself for fuel.

Other well-known firms having part in the building of this splendid structure, are as follows:

The excavating was handled by Edward Radtke of Milwaukee; the sand supplied by Ladwig Sand and Gravel Co., Milwaukee; the cement, lime and miscellaneous materials furnished by the Tews Lime and Cement Co., Milwaukee; while the crushed stone was from the Lake Shore Stone Co., Milwaukee; the sheet metal work was done by the Badger Sheet Metal Co., Milwaukee; the J. F. Ege Roofing Co. of Oshkosh, Wis., built the roof; the structural steel was obtained from Hackendahl and Schmidt Co., Milwaukee; all the mill-work came from the West Side Mfg. Co., Milwaukee. The heating contract was placed thru Downey Heating and Supply Co., Milwaukee; and the plumbing work, of which much is said in these pages, was installed by W. H. Egan & Son, Milwaukee. The terrazzo floors and stairs was installed by U. F. Durner Co., Milwaukee.

See Additional Display Cards, on next Page.

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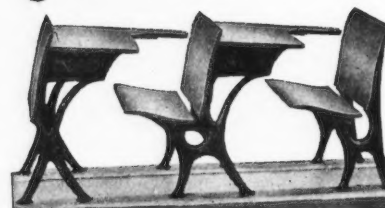
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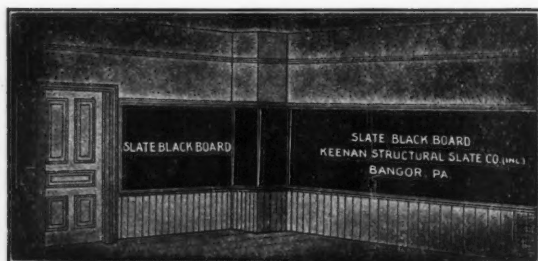
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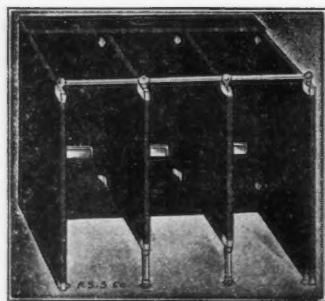
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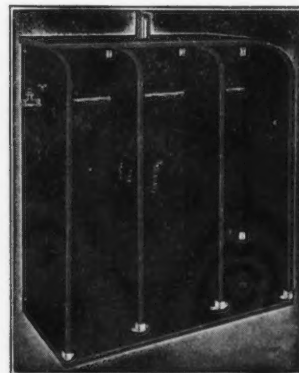
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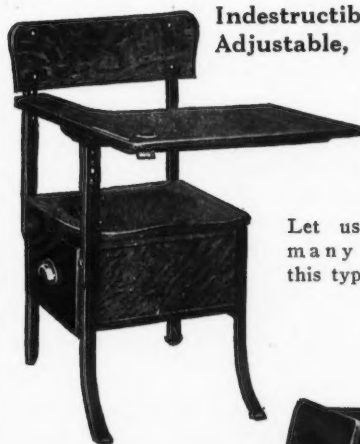
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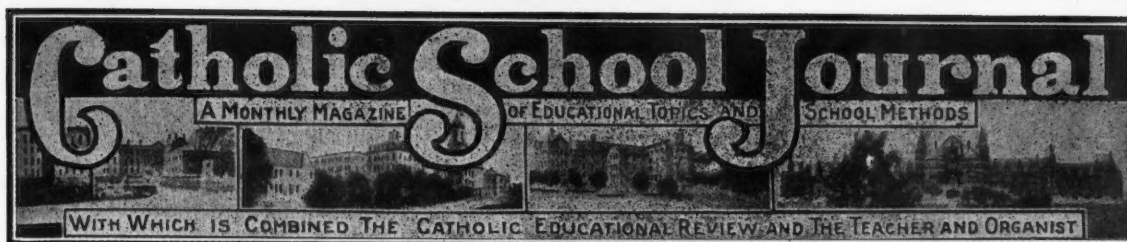
MILWAUKEE, WIS.

The Catholic School Journal

And Institutional Review

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MILWAUKEE, WIS., OCTOBER 1924

SUBSCRIPTION, \$2.—PER YEAR

Current Educational Notes

"By Leslie Stanton" (A Religious Teacher)

ADVOCATE ADEQUATE FUNCTIONING OF EDUCATION. Of sixty odd recent graduates of our boys' Catholic high school, four have registered in college; of fifty-two of another, two have entered the state university. The one school is of the East, the other of the West. The remaining graduates of both institutions as far as is known at this writing, have gone to work or are looking for work, work of whatsoever kind.

While no general conclusion may be found in instances thus isolated, especially as the schools noted are of the promiscuous city type, our attention is arrested at sight of the impracticable courses—the courses that do not educate for life—offered by not a few of our high schools, courses that, consciously or otherwise to the said high school faculties, have been superimposed by the most impractical of men in the whole field of education—our state university professors, to whom an appreciable portion of our Catholic system is paying a most humiliating homage.

Let us revise our generalization to the more moderate extent of saying, that very many of these men, notably those who have almost exclusively to do in their respective institutions with the theory of education, think of the high school almost wholly in terms of the college; and it is pitiful that so many of our Catholic school men and women have seemingly but one initiative, that of leaping onto the university band-wagon and marching their students along the route, to any old tune and to any old place.

The smattering or splattering of science—biology, chemistry, physics,—with its relatively elaborate equipment, expensive housing, and months and months of instruction, experimentation and note-taking—is, in considerable measure, a joke or a tragedy when inflicted on the poor boy or girl who, above all else, needs what, in general, he or she is not consistently getting:—a decent knowledge and practice of the Mother Tongue—spoken and written,—adeptness to search out knowledge and inspiration, a method and a developed propensity for personal study, a taste for reading, and an outlook as to what and how to read.

And what is true of science is even truer, so to speak, of the foreign and classic languages; that is, they are, in relation to the poor student—the student who must soon go to work—more of a joke or more of a tragedy. And not a great deal of wisdom may be spoken in favor of a not inconsiderable portion of the mathematics, for much in this course

will never be of utility to ever so many, even viewed as a mental gymnastic or tonic or developer. It is an error to suggest that mathematical reasoning in any fits for philosophic reasoning.

That the study of English is falling flat in our high schools, any one who has to do with them can readily demonstrate. A reason is found in the adoption by our high school of college or university methods, which is to say, of the most atrocious brand of pedagogy possible for an elementary or secondary school. The instructor in our high school comes and the instructor goes, or, better, the students come and the students go, endlessly tramping the building in search of the multiform seals of wisdom; and correlation of the vital subjects, especially of English, with everything else, is no element of anybody's method; it is the custom for every instructor to busy himself solely with his a-b-c specialty, heaping on, with slight or no regard for the half-dozen others, all that he can, while all the teachers are feverishly aiming that the students cover the carefully staked ground acceptably to the university authorities. Here, it seems, is the one great goal, the end of all!

It is high time that we do some thinking on our own account, in justice to the students and for the honor of the Church in her role of educator, with her splendid traditions and ferundity and her unparalleled achievements. It is time also to initiate a propaganda to educate those about us to the conviction, that accreditation to the state university is a matter of small moment for the student, while we ourselves might learn to esteem the cold truth that accreditation is often a vain tinsel appendage for the school itself; that it means nothing as to the intrinsic educational status of any school. The popular appeal for university recognition, a thing as dependent, in places, upon pretense and diplomacy as upon community merit, has caught many of us as in a whirlpool. The appeal is too strong for our weak faith in ourselves, and it is evident that the end is not yet. When the state has perfected its monopoly of education, then we may learn to appraise aright our **unhappy course and humiliating position.**

SOWING THE SEED; REAPING THE RESULT. A non-Catholic boy of fifteen was found unconscious on a street of one of our larger cities, a victim of the ubiquitous automobile. He was brought to a near-by Sisters' Hospital. At first it was thought he would recover, but the continued

blood flow announced that his passing out was but a few hours removed. The news was broken to him.

"Well, then," he said coolly, "I want to become a Catholic. My mother wouldn't let me before this, but she can't stop me now."

A priest was summoned and he decided to baptize the youth, beginning with, "Listen to me for a little while and I shall tell you some things about becoming a Catholic."

"You don't need to tell me anything," replied the boy. "I know everything."

A few pointed questions revealed that he actually did know "everything," knew it, in fact, to the astonishment and admiration of the priest.

The subsequent conversation brought out that the boy had for four years been a pupil in a Catholic orphanage; that while he never studied the catechism much, he had listened daily to its exposition by an earnest teacher; that he had long ago determined to become a Catholic as soon as his mother would permit.

The priest had but gone when the boy asked the Sister to hand him his "pants," from which he took his "Rosary," a something he knew "everything" about and which he had learned reverently to say very often. And the last audible words of that poor boy, as he ceased twisting his beads, and as tears streamed from the attending Sister, were "Holy Mary, Mother of God."

That earnest teacher, perhaps to this day, knows nothing of his achievement, under God, and of the grateful "angel" who is waiting to greet him "on the other side."

Maybe the incident can be made to serve for our encouragement, as day by day we seek to tell an ofttime listless auditory of God and Jesus and Mary. Maybe it can be made to stir us to strive more earnestly at times, as we scatter the seed even without the seeming of a favorable sign, realizing that God will know to reap handsomely from it, if only at the final hour.

And the Protestant boy and his Rosary and his regard for Mary may suggest something of worth to our boys and girls as a fitting resolution from out the present beautiful month—the month of the Holy Rosary.

IN RE THE MATTER OF TRADITION. Progress and Tradition sometimes associate themselves in our minds as thorough-going contraries. Tradition seems to hold back, when to leap forward is the impulse; tradition invites and treasures formalism, we say, when spontaneity and freshness mark our goal; tradition it is that seems to freight us down, when we aspire to be with the birds.

And yet many, ever so many, good things come together with tradition. Let us not grow one-sided in our thoughts of it.

Some years ago a religious community of teachers was said to be weighed under with the barnacles of tradition; it was a community not much given to the frills and trimmings of education; it was finally told that its services were no longer in demand; it departed in favor of a chosen set of progressives.

The progressives changed and re-changed, hired and re-hired, and still the smoothness of other days

did not appear, nor did the expected progress follow, nor the economy, despite the glitter of externals and the beating of drums.

In due time ample amends were made the community; it returned to its own; peace came back and progress attended, and now the slogan is: "Give me a community with traditions; it knows what it is about; it is no weathercock."

INTOLERANCE A PASSING PHASE. The reopening of the Catholic schools throughout the country, very notably in centers remarkable for religious bigotry and ignorance, is the sturdy answer of our people to the forces of intolerance. Everywhere the cry is for more teachers and additional room.

And the silent answer is not infrequently the potent answer. Whether organized or unorganized, the numbers in opposition to the cause of Christ and His Church, and even to the cause of sound governmental policy, in religion and out of it, are relatively the same. At times, led by self-seeking fanatics or rebels, they may get together for a concerted, short-lived howl or two; but we may, like the Church, proceed confidently on our way, doing what we can for the enlightenment of these benighted ones, but confident of the outcome, and even grateful for the good unconsciously achieved in arousing the tepid of the household.

CULTURE IN A BROAD SENSE. Year after year we follow retreats and are sometimes disconcerted with ourselves as we balance our accounts. Maybe that we could advance a trifle more rapidly, with an increase of joy and buoyancy, on the proverbial pathway of perfection by strengthening ourselves for a change on a diet of the natural virtues. In any case, are they not eminently worth concerning ourselves with a little bit more often than is our wont?

The natural virtues are capable of imparting a most desirable culture, and all of us have reasons for esteeming culture. On the religious side, culture makes an excellent foundation for the higher virtues, just as culture made the ideal starting-point for Christianity among the nations. On the natural side, for instance, it was relatively easy to bring truth to Ireland: Ireland had a culture of very advanced type when its Great Apostle launched his never-to-be-forgotten enterprise; else—and, again, on the natural side—how can we explain this bloodless conquest, the most unique in all history; how can we explain the readiness of this strange people to listen, to learn, to respect?

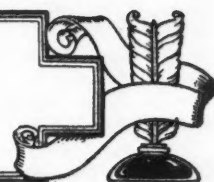
Is it not true, too true, that persons steeped in religion, as it were, will at times do things, commit incongruities, to shock the cultured who know not religion or who may even bow before strange gods? At least this is a thought suggested by the great Cardinal Newman.

Maybe, indeed, that our trouble with our retreats is, that we do not begin at the starting point; that we forget that God's world is a world essentially of law and order; that we do not work sufficiently with the God of nature, and that we pay the penalty in this, that the God of nature cannot work with us.



The Ultimate Purpose of Education

By A Christian Brother.



ONCE upon a time there lived in far off Indostan six blind men who were very, very wise. They were known throughout the whole country for their learning; everyone in all that land looked up to them and there were some who secretly thought these blind men knew more than the priests. Now, no one could tell what the wise men really knew, for being wise they spoke in terms beyond the comprehension of the people. But strange as it may seem, these wise men knew nothing about that great beast, the elephant—they had never seen one. So in fear that they might be thought ignorant of such a little and popular thing as an elephant, which is most obvious even to the simplest souls, they contrived to approach an elephant and examine him.

The first blind man stood upon a ladder and felt the great sides of the brute and was certain the elephant was like a huge wall. The next blind man felt the burly leg of the breast and exclaimed, "Why, 'tis very like a tree;" but the third blind man, who had walked unawares into one of the animal's huge tusks, laughed his brother to scorn, for he was most certain that the elephant was shaped like a spear. Blind man fourth, however, though behind hand in his opinion, when he happened to grasp the tail of the brute, was certain the great thing resembled a rope; but simultaneously, his companion number five had received a shock when the affectionate quadruped coiled a sinuous trunk about his wrists, and as the frightened subject drew himself away, he swore the beast was but a kind of serpent. The last of this strange group had but felt the flapping ear, when the elephant, espying a tiny mouse, (this may not be the reason) stampeded in terror to the jungle. Years after, as the wise blind men used to sit in the great darkness and wonder about that strange Protean monster, the elephant, one of them always averred 'twas very like a fan.

Now, gentle reader, you may never have heard told this story is so strangely true; but that is because the blind men kept it a secret. The simple soul who owned the elephant and drove him as a beast of burden told me the story—and laughed at the wise men.

Now, a story should never have a moral attached; if it is a work of art it is a moral. The Great Teacher spoke in parables—exquisite examples of the story art. But many of His followers were not prepared to hear, the gospel tells us. With what subtle and unconscious art the sacred writer delineates the finest nuance of thought. Not prepared to hear! The thoughts that wander through eternity, that are beyond the reaches of our souls, are not mere fodder for a hungry mind, not mere carrion for the searching scalpel of a keen intelligence. They are the ambrosial nectar of eternal Truth; they are vouchsafed only to those choice spirits who understand, who are prepared to hear.

But it is the fashion today to analyze even ambrosial nectar so we must follow however reluctantly. The point of our subject is: What is the purpose of education? (We hope this is not too sudden a shock upon the reader.) Education is indeed a great white elephant to many wise men not of Indostan, and though they appear not blind, they see not its beginning nor its end. In a bewildering maze of means, methods, forms and fads they are oblivious to the simple and obvious facts, the simplest and most obvious of which is that a beginning and an end are as necessary as a middle, both to elephants and education.

This singular blindness which fails to appreciate logical precision is due methinks to an exaggeration of the inductive method. The so called scientific method, unassailable in itself, has become the hobby-horse of the schools. Why mere fact grubbing should become the basis for a liberal and cultured life is hard to understand. But there has been a tremendous transvaluation of the Ego and the World Soul since Lamarck, Darwin and Wallace, and a consistent evolutionist by this time should suffer the "Weltschmerz" and never a mere headache. The world withal has been racked into an infinity of facts; chaos has followed comprehension. Science, with a capital S, self constituted Vicar of the Goddess of Reason, is on the verge of dissolution; by a voracious ketabolism, its very method of unceasing analysis, it has destroyed its own being. The goose that laid the golden eggs is no more—there are an infinity of facts and not ONE LAW.

Education has not escaped this factitious plague. Education has become its own end; it is the means of accomplishing itself, it is as broad as life itself. It has become the container and the thing contained. What is it for? Social efficiency, citizenship, transmitting our cultural inheritance, wide interests, mental content, world building, natural development, adjustment! So say the wise men. Is man's end in social efficiency? The elephant's end is in his tail. Was man made for citizenship? A view of politics would warrant the assumption that one of nature's journeymen had done an abominable job. Are we the mere conduit for an inheritance, a culture which no one may enjoy but which everyone must pass on? The end can not be in the teacher nor in the textbook. Are wide interests intrinsically good? A big appetite may be a curse—though a sword will open an oyster a fool would choose a gimlet. What is a mental content? We eat to live, not live to eat. (Of course there is some question of this from the materialistic point of view.) World building! What is a world for? The answer comes triumphantly—for US! What are we for? Not so triumphantly, the rejoinder, strangles us—the World! Shades of Anselm and Augustine, pray for us. What is natural development? Rous-

seau, Tolstoi and Montessori have failed; the noble savage becomes a Leopold or a Loeb. Adjustment is the talisman at present, the secret of the educational alchemists who would turn the glorious variety of mind into the golden dross of matter. Adjustment for us, by us, of us.

Still! the question, what is the purpose of education? As Disraeli cast his lot with the angels, perhaps even the bad angels, rather than with the apes, so we would cleave to Herbart, to Locke, to Calvin in this black despair. Away with the Rousseaus, the Spencers and their ilk. But the discipline of Calvin was for the devil, the gentleman of Locke was but a form and the virtue of Herbart but a precept. Why discipline, manners or morals, virtue? There is no answer; doubt knocks at our soul.

Perhaps we are too hasty; "The chief end of education, I take it, must be allied to the chief end of man; and this, in the words of the Catechism, 'is to glorify God, and to enjoy Him forever.'" So says Lane Cooper, in a book on education that is like a pleasant oasis on the arid desert of pedagogical pedantry. Here is a memory of the Christian consciousness that is well nigh dead in the schools; here is a lone voice articulating that tremendous truth that is written in all nature, that was signed in the Word; here is the Purpose of Education. In the glowing words of Pascal, "The heart has reasons that the reason knows not of," but surely here is perfect satisfaction for both mind and heart.

When education clears away the refuse of prejudice, negation and dogmatism, that has encrusted intellectual development since the Reformation, and founds her science on the bedrock of truth, when the end will determine the means in education and not the means the end, then only will the full value and significance of the ultimate purpose of education be appreciated.

With the ideal before us, with the standard branded on our souls, balance and proportion can not then fail to impress the earnest teacher; then will he find in the infinity of facts the purpose of God. The essential unity of man, the essential unity of men, the essential unity of nature will burst forth in transcendent brilliance. But for this we must be prepared. "Intellect annuls Fate," says Emerson, but the miracle of Love alone cures blindness. In the mad maze of the schools only those who search for Truth in the Unity and Simplicity of the Word know that education is a pure spirit instituted through external signs to give Grace.

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There is no word more abused in the English language than the word education. It is a fine thing to be able, to be clever, to be smart, but it is a finer thing to embody the principles of the decalogue. The future of America depends upon the way that the average American boy and girl are brought up.—Theodore Roosevelt.

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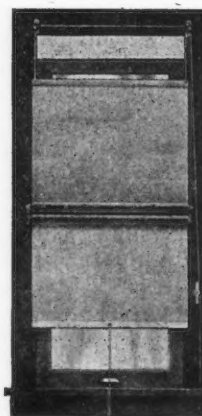
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Variety in Method

By Sister M. Louise, Ph.D., S.S.J.

IF satisfactory results are to be attained, there must be variety of Method. Teachers must bear in mind that children will sicken of sameness of Method as they do of sameness of food. Children, and adults for that matter, will soon lose their appetite if at every sitting down to table, they find invariably the same kind of food, no matter how delicious, how good that food may be. Meats, eggs, vegetables, all commodities of foods are good, but there must be some variety in the way of cooking and of serving them. In like manner, your method of teaching may be good, the best known, but there must be a variety of presenting that method, of arriving at results other than through the same channel day in and day out.

As soon, therefore, as the teacher notices loss of interest, carelessness, etc., it becomes imperative upon her to change her plan, to throw in some variety in order to keep up the interest, or arouse it, if lost. The tactful teacher will not wait until loss of interest is apparent. While enthusiasm holds the class, the method of instruction may safely be continued, but the teacher should be on the alert and see Miss Indifference in the distance, and then use all her ingenuity to block the way of this same Miss Indifference to the class room. Here the teacher must bring her skill into play by changing the method while retaining the principle.

Children must have variety. They love originality, and originality is never wanting to the wide-awake teacher, the teacher who has the interest of her pupils at heart. This teacher is constantly seeking new ways of presenting the lesson. She reads the methods given in the school journals, the various school papers of current issue; she compares them; draws conclusions and arrives at something original dictated by her own active mind, and assisted by the question mark on the countenances of the students before her.

In all instruction, there are two phases to be considered, the mechanical side and the art side, although the former is really included in the latter. The neglect of either phase of teaching results in unsatisfactory training, and is a cause of the poor attainment reached by our pupils in the various branches of instruction.

When the teacher undertakes her school duties on the very first day of the school year, there must be in her mind a definite ideal of the pupil's accomplishment, together with a knowledge of suitable methods and subject matter, and skill in their use.

There must be in the minds of the pupils interest in the subject matter, and a desire for knowledge.

The conscientious teacher of any subject in the curriculum will have in mind four distinct aims:

First She must have definitely planned just the amount of work that her pupils must accomplish in that subject that school year. She must place herself a year in advance, and see clearly just the extent of advancement to be accomplished by these children before the school year closes.

Secondly She must have a thorough knowledge of that subject matter, otherwise she cannot impart what is demanded of her. "You can't give

what you haven't got," said old Joe Jefferson, in his time, one of the best Artists on the American stage. This was the only lesson he ever tried to teach the stage people. "Live it out," and "Don't act it out," was his constant injunction. So teachers must not ACT that they know, they must know, if results are to be attained. An actor on the stage may make use of his handkerchief, twitch his face, pump up feeling, and yet his eyes are perfectly dry because he is an ACTOR, and not having feeling, he cannot impart it to his audience. The ARTIST, on the other hand, lives the part that he is portraying, and if that be sorrow, the tears will freely flow, hence the feeling is thrown out to the audience, and the people, also will be in tears. It would be well for teachers to remember this. If they have not the knowledge, then knowledge cannot be imparted by them, for "You can't give what you haven't got."

The third aim . . . is the method of presenting this subject matter. There must be method, otherwise, no favorable results can be expected. You can easily lead your pupils through the channels that you, yourself, have trod, and much more easily and intelligently so, for you will recall how hazy these things were to you, and how you cleared them up later on as you entered into a wider scope of intelligence. You can make the matter clearer, more easily and more readily understood.

Our fourth aim is skill in presenting that method. These four aims are very closely allied. Without the first, namely, a definite plan, we have not laid the foundation for the year's work. Having our plan, a requisite knowledge of the matter to be presented, is essential. The knowledge will be greatly discounted without method, and method can never remain on the top rung of the ladder without a skillful handling. Therefore, the wise teacher will have the plan and the knowledge; the tactful teacher will supply the method and the skill.

In addition to these four aims on the part of the teacher, she must also be responsible for the two requisites on the part of the student. To attain satisfactory results, the pupil must possess these two requisites, namely, interest in the subject, and a desire for knowledge. Now, to keep the pupil interested is the business of the teacher, and the pupil's interest will never lessen if skill and tact are the instruments by which the teacher makes use of the method. The pupil's second requisite, namely, a desire for knowledge, need not be commented upon here. It is principle upon which the interest is reckoned.

The teacher who loves her work is bound to be successful. Love for the work will bring these aims and requisites to a successful ending. The teaching profession is so poorly paid, that were it not for love of instructing others, the gallant army of instructors would be greatly reduced. It takes love and sacrifice to keep teachers in the ranks.

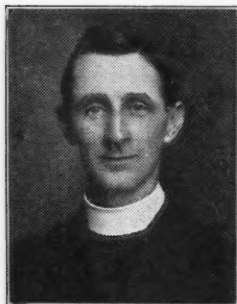
Theodore Roosevelt, one-time, President of the United States, in addressing the National Educational Association assembled in New York City, opened his speech to that body in these words:

"You teachers make the world your debtors. Of all professions, barring only the Ministry, yours shines out in the zenith, making all subservient to you." The writer of this article is willing to go farther than did that great Statesman. You religious teachers not only make the world your debtors in general, but the Church in particular. And is God, Himself, not your debtor? For who but the religious teacher is willing to instruct, to educate, to train God's children of all classes, and for no reward, other than barely an existence? Wise instructors, indeed, for you well know that when you present your bill on the day of reckoning, the Master will cash its face value, in full, with compound interest.

The writer again deviates from Roosevelt, by not barring the Ministry, for was there not a period in the lives of the Clergy when they sat in the benches before the instructor and imbibed the lessons imparted in that school room? Perhaps, it was in those early years that the young minds, then so impressionable, conceived the desire to: "Go forth and teach."

MUSIC AND THE CHILD.

By Rev. F. Jos. Kelly, Mus. Dir.



Rev. F. Jos. Kelly

Music, outside of genuine circles, is held in very light repute not only by our educational authorities, but by professional men in general; and it is by no means unusual to find those who pride themselves on their learning, treating music as a negligible quantity, and greeting musical events, either with the smiling indulgence of the condescending patron, or with an equally insufferable affectation of superiority.

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ty, explicable only in the light of their abysmal ignorance of the art. It is easy to explain then, that the teaching of music in our schools should be neglected and abandoned to routine. Our scholastic authorities have no understanding of music as an art, and no ambition to acquire one. The spirit of music expresses itself in a language of its own, which our scholastic authorities are unable to read. And, unfortunately, they will not allow others to read for them. That is why music has no share in the general prosperity of our educational system. That is why children learn neither to read, phrase, recon, or emit sounds in our schools. That is why our school children grow up dumb.

How are we to convince those in authority in our schools, that music should form an organic part of school life? Singing at school should be a form of exultation as well as a means of collective discipline, for, as Guizot affirmed, "music cultivates the soul and thus forms part of the education of a people." And Shakespeare exclaimed:

"The man that hath no music in himself, Nor is not moved with concord of sweet sounds, Is fit for treasons, stratagems and spoils; The motions of his spirit are dull as night, And his affections dark as Erebus; Let no such man be trusted."

The authorities of our schools do not give music sufficient prominence in the curriculum. Those who suggest that a short daily singing lesson be included in the curriculum, are met with the emphatic reply: "Out of the question! Every master of a special subject—mathematics, geography, languages,—is clamouring for extra time. If one submitted to all their claims, twelve hours a day would not suffice to include all the branches of learning." On the surface, this reasoning appears sound, but it is based on a false assumption. Actually, music like gymnastics, is primarily not a branch of learning, but a branch of education. The school, before everything else, should aim at moulding the moral physical and psychic personality of the child; at preparing him for life. If we postponed the study of Ancient History till we had reached 20, our general development would not be affected. But to commence our moral training, our gymnastic exercises, and music practice at an adult age would be to lose most of the benefits they should provide. Moral teaching means good and upright citizenship; gymnastics mean health; music means harmony and joy. To make children sing daily, if only for a quarter of an hour, would be analogous to setting them every day, between each lesson even, a few physical exercises. The singing of songs would thus become a natural practice with school-children, while singing lessons formed part of the school curriculum. These should be devoted to the study of musical science, and should be in proportion to the other branches of learning. They should inculcate a knowledge not of singing, but of music and how to listen to it. Undoubtedly a time will come when the teaching of school singing and music will form an organic part of the life of our Catholic Schools. Once the idea is comprehended, its application will remain only a matter of days. The fact that in our schools not more than one or two hours a week are devoted to music, goes far to show, that the word "music" has acquired an entirely new significance in our educational system; it has come to stand for mechanical production or rather reproduction of sounds, a practice that depends exclusively on imitation, and the end and aim of which is to cram the child's mind with a certain number of sentimental tunes of the stock pattern. This is why I will continue my agitation for the introduction of music as a branch of our educational system, and for the enlightenment of our educationalists as to the important and decisive role the art should play in popular education.

OBSERVANCE OF ARMISTICE DAY NOV. 11.

November 11, armistice day, will become more historic as the years pass, and it will take its place with the Fourth of July, the Twenty-second of February, and other epochal days in American history. This day marked the hour of democracy's triumph over autocracy and the end of a war that many hoped might end wars. It marked the opening of a great conference in the city of Washington in 1922 which made much progress toward limitation of armaments and toward the substitution of reason for force in the settlement of international disputes.

Wars and destruction spread rapidly. Peace and constructive enterprises require time for consummation. Years of education, gradual development of better understanding, the slow substitution of sympathy for suspicion, the eradication of selfishness and lust for power—all these and more must be brought into the hearts and minds of the peoples of the world before we can have enduring peace.

Educational Hyphens

By Sister Mary Paula, S.C.; Ph.D.

IF we seek in the dictionary the meaning of the word hyphen, we find that it is a short dash, used to connect the parts of a compound word. Broadening out the definition, one might call the hyphen a connecting link. There are few things more necessary than connecting links whether we treat of the physical, the material, the mental, of the spiritual world. In nature, the stem of the plant connects the blossom with the root; in the material world, the live wire brings together the voices of those actually far apart; in the mental world, present knowledge connects past with future experience; in the spiritual world, prayer is one of the many golden links that bind man to the throne of God. Thus there are connecting links everywhere; so common that many of them pass unnoticed, so necessary that without them there would be many a chaos where with them order reigns.

There are many such links to be found in the educational world, educational hyphens that connect experience with book lore, subject with subject, work with play, home life with school life, teacher with pupil. A wider use of these links might serve to stabilize the knowledge of the pupil as well as to render less onerous the labor of the teacher. While it will prove advantageous to the individual teacher to find out for herself the particular educational hyphens that her work demands, we shall consider for the benefit of teachers in general the ways in which some few of these hyphens may serve as helps on the road to knowledge.

Suppose we take interest as the first of our connectives. Interest may be defined as excitement of feeling accompanying special attention to some object or way of acting. Not long ago, we read in an unresigned article on education the following rather forcible sentence: "What we need is not any new method of teaching, but the live teacher who makes proper use of the methods already existing." Now what does this mean if not that the good teacher has an interest in her work, that there is an excitement of feeling—not of exterior action, mind you,—accompanying the special attention bestowed upon her pupils, or upon her way of imparting information and their way of receiving it? It is a trite but true saying that "like begets like", and it is certain that interest on the part of the one teaching rarely fails to arouse interest on the part of the one taught. It is equally true that pupils show the deepest interest in learning what they need to know, and the recognition of this truth has led to the system of education through industry that prevails in some of our American cities. This system tends to give children such training as shall make them intelligent in all the activities of life, among these activities being numbered the important one of earning a living. The system has probably been carried out more fully in Gary than in any other city. "Every child in Gary, boy or girl, has before his eyes in school finely equipped workshops, where he may, as soon as he is old enough, do his share of the actual work of running and keeping in order the school buildings. All of the

schools except one small one where there are no high school pupils, have a lunch room where the girls learn to cook, and a sewing room where they learn to make their own clothes; a printing shop, and carpenter, electrical, machine, pattern, forging, and molding shops, where boys, and girls if they wish, can learn how most of the things that they see about them every day are made. There are painting departments, and a metal working room, and also bookkeeping and stenography classes. The science laboratories help give the child some understanding of the principles and processes at work in the world in which he lives." (Schools of Tomorrow. John and Evelyn Dewey. E. P. Dutton & Co., New York). The money and space required to equip and finance these shops, the book just quoted tells us, are obtained by an economical use of an ordinary sized school budget and by the "two schools' system". The "two schools' system" calls for two schools in each school house, one from 8 A. M. to 3 P. M., and the other from 9 A. M. to 4 P. M. Each school occupies the regular classrooms during alternate hours and spends the remaining half of the day in the various occupations that make Gary unique. Another way in which these schools save money is by having the pupils do all the needed repairing. Whatever may be the actual worth of this system of education through industry, it certainly tends to arouse and stimulate the interest of both teachers and pupils and to make this interest an important educational hyphen connecting the practical with the intellectual.

A second hyphen is sympathy. The real meaning of this word is "suffering with", but a good definition and one well suited to our purpose is "feeling corresponding to that which another feels". How different would be the relations existing between teacher and pupil were each more sympathetic! Why the classroom would become a modern Utopia! The teacher would be more tolerant of the pupil's aptitude for some subjects and inaptitude for others, the pupil more eager to lessen the labor of the teacher or to repay her efforts in his behalf.

Closely allied with this sympathy is the third of our connecting links, the changing of places between teacher and taught. Probably many a classroom difficulty or failure comes from mutual misunderstanding. The teacher sees a thing from her point of view and the pupil from his; neither can grasp the viewpoint of the other. Explanations clear to the mentality of the teacher are often far beyond the mentality of the taught. Illustrations that appeal to the one make no impression on the other. A step farther and we have weariness and acerbity on the part of the teacher, impatience and rebellion on the part of the taught. If the teacher would only put herself in the pupil's place occasionally and try to realize that a thing simple and easy to her may be complex and difficult to him; in other words, if she would only use this little hyphen of sympathy, much friction might be avoided in her efforts educational and these efforts might produce far better results.

The next link, following logically the changing of places and tending to strengthen as well as lengthen the educational chain, is the link of adaption. As our work or our environment changes we must adapt ourselves to each. In one place, these disciplinary measures will be found wise; in another place, those. Here one way of teaching is required, there another way must be followed. Adaptability is a potent factor in the happiness of life; it saves from many a failure and leads to many a success. It enables us to give our lessons, whether intellectual or moral, on the plane of those we teach; these latter, grasping the meaning of what is taught, are usually ready to assimilate the knowledge and thus make it their own. Even in the case of the stupid or the refractory pupil, adaptability often saves the day. It causes the teacher to keep in step with the slowly moving intellect of the former, or to suit herself to the changing moods of the latter.

These conditions bring forth the next educational hyphen, that of compromise. There are many school cases in which neither teacher nor pupil may hope for complete victory. The school life is not greater than the world life and this latter is filled with compromises. Ours is a world of give and take, of credit and debit. Only One is able to follow out His will completely, and that because He is omnipotent. Human beings are essentially social and, being social, they are interdependent. What is true of the world is true of the school. If we would have our pupils do what we want them to do, we must be willing in our turn to yield to their legitimate desires. A teacher who is arbitrary or nagging is never successful. She may succeed in making her pupils pass creditable examinations but she will never help them to become good men or women. The fewer the rules, the better they will be observed; the more obliging the teacher, the more responsive the pupils. This attitude implies no weakness but rather that mingling of tenderness and firmness characteristic of the ideal mother. Moreover there is no weapon so powerful in the hands of the teacher as the grateful and respectful love of her pupils.

To render compromise effective, one needs another connecting link, the drawing out of the pupils. It is only by this process of drawing out that one gets to know their likes and dislikes, their ambitions and desires, their attractions and antipathies. Giving a little attention to what he likes in order to please a pupil may, and probably will, lead him to give attention to what he dislikes in order to please the teacher. Some extra help toward the goal a pupil's ambitions or desires may be the first stone laid in the erection of an intellectual edifice destined to rise to lofty heights. Yielding occasionally to a pupil's legitimate attractions may enable the teacher to induce him to overcome his illegitimate antipathies. Moreover this drawing out process, tending as it does to discover both the good and the bad points of the pupil, shows the teacher what is to be cultivated and what is to be eradicated and thus helps her to a very great extent in her work of developing the pupil's character.

An easy way of drawing out the pupil is our next hyphen, seeking information. Dialectic is not a bad thing and Socrates displayed no slight knowledge of psychological pedagogy when he taught by ask-

ing questions. Seeking information from a pupil not only puts him on his mettle and leads him to study so that he may measure up to the teacher's opinion of his knowledge, but also makes him more willing to receive information from the teacher. There is a story told of a small boy who had passed his first day at school which may serve to illustrate this last statement. "Were you tired, Son?" asked his father. "No, sir." "Did the teacher show you how to do many things?" "O yes, sir, she showed me how to do lots of things but I showed her how to catch a ball."

Stories form a very important link in matters educational. Historical tales, even when not altogether accurate, give the pupils a concept of history as a living thing, a story of real people; textbooks too often make it not only dead but mummified. Tales of heroes or heroines appeal to the nobler emotions of children and stimulate the children themselves to imitate the characters that they admire. There is an imaginary element in stories that reaches the heart of young or old and clothes in royal attire the facts so often all too poorly clad in the ordinary textbook.

Illustrations also make a serviceable educational hyphen. Perhaps no stronger appeal can be made to the ordinary child than the one that reaches him through the sense of vision. Many details are given in a picture that would almost unavoidably be omitted in the telling of a story. Then, too, the picture gives a coloring and a perspective beyond the power of words to depict. What sermon stronger than a painting of Bethlehem or Cavalry? What pen-portrait so potent to recall the features of one we love as even an ordinary photograph?

Finally there is a last hyphen, dovetailing, which might be called a process rather than a link. This dovetailing is the fitting in of different phases of the same subject or of actually different subjects; the so arranging connecting links as to make the strongest possible chain, the so employing educational hyphens as to form the best possible intellectual combinations. One might indeed give dovetailing the technical name of correlating; that is of showing the interrelation of the various branches that are taught in our schools. If, however, we prefer to think of dovetailing as a link, we might make it the link that bears the catch and thus holds fastened together the other links of the chain.

Little things they are, these connecting links, these educational hyphens, but still of no slight importance. We have only to press them into service during the school years yet to come in order to realize that they are allies not to be despised in spite of their apparent triviality. Trivial to the foolish world seemed the acts that filled the lives of Mary and Joseph, yet each of these acts was a link in the priceless chain of love that bound their hearts to the heart of Jesus,—Son, Foster-Child and God.

Team Work.

Team work is what counts. The person who cannot work shoulder to shoulder with others, is not likely to help much in this world of ours. It is not so important for us to have our own way, as it is to fall in with plans that appeal to the majority. We should not be so ambitious to make a fine showing ourselves, as we are to co-operate with others, who are working for the same big end.

Rebuilding the Educational Ladder

By William F. Cunningham, C. S. C., Director of School of Education, University of Notre Dame, Notre Dame, Ind.

- A.
 - I. Change the law of life; individuals, society, institutions.
 - II. The school reflects these changes:
 - 1) Junior High
 - 2) Junior College.
- B.
 - I. The first level on the ladder.
 1. Criticism of present day education in the United States.
 - a. Quality-lacks discipline.
 - b. Quantity,—"4 years can be dropped of sixteen devoted to general education." (Pritchett)
 2. Not four years.
 - a. Selected type of secondary education in Europe,
 - b. Pressure; social, family, official.
 3. Two years may be saved.
 - a. Beginning made in elementary school of six grades instead of eight.
 - b. Period of "literary."
 - II. The next two levels.
 1. Change in Educational Philosophy (Pres. Coolidge)
 - a. A liberal education for all,
 - b. What it is; education for freedom.
 2. The Junior High or Intermediate School
 - a. Foundation
 - b. Curriculum-Constants
 - c. Variables
 - d. Not vocational
 3. The 3rd Level
 - a. Senior High
 - b. Junior College.
 - c. the veritable University
 - III. Signification of these changes for Catholic Education.
 1. The private preparatory school:
 - a. Six years; two cycles; three years each.
 - b. Reduce the time, thereby improve the discipline.
 2. The parochial school of the future.
 - a. A nine grade school on the 6-3 plan.
 - b. Addition of a ninth grade does not make a Junior High.
 3. South Bend, Indiana, as an illustration.
 - a. Situation relative to public school.
 - b. Proposed plan for Catholic system.
- C.
 - I. The charge of "secularization of the Catholic system,"
 1. This instance, a return to Catholic principles and practice,
 2. Material identity will emphasize formal difference (Religion)
 - II. Progress through Co-operation:

"Each one learning from the other and in turn teaching him." St. Augustine.

A

CHANGE is the law of life. It may be only an analogy to speak of society as an organism, but like the individuals which make it up, it does live and with them it undergoes change. Each generation as it succeeds the older is more or less conscious of changes in the ideals which form the well-spring of social activity and in the agencies which society evolves from within its own resources to realize these ideals. Of these agencies perhaps the school is the most sensitive to the ebb and flow of community conviction. The history of secondary education in this country well bears out this statement. Beginning with the Latin grammar school of the Colonial days a tax supported institution, and therefore public, but with a curriculum strictly classical in content since it was definitely planned as a pre-

paratory school for the colonial college, secondary education later brought forth the academy, a private institution, with a broader curriculum, emphasizing the practical, following the lead of Benjamin Franklin. The academy in turn gave way to the four year high school designed to embody the public feature of the Latin grammar school on the one hand, (i.e. tax supported) and the practical feature of the academy on the other, (preparatory to life rather than to college.) "But neither the grammar school, the academy, nor the high school was at its origin regarded as the connecting link between the elementary schools and the colleges. That relation was an afterthought." (The American High School, Brown, page 30.) Further, the history of education in this country presents us with the significant fact that all the various educational institutions developed to carry on elementary, secondary and higher education were independent in origin and throughout a great part of their history have been independent in operation. Little wonder then that when we try to fit them together into a co-ordinated system, we have a gap here and an overlapping there. "We have no educational system," says Henry Clinton Morrison, Superintendent of the Laboratory Schools of Chicago University, in an article in the 1923, September number of the School Review, entitled: Readjustment of our Fundamental Schools, "we have an elementary school, a high school, and a college." (Page 483.) If, to these three unites as mentioned, we add the fourth, namely, the university proper, made up of the professional schools, we see that the American educational ladder is one of four steps. Nothing like this appears in the history of education among the older European systems. And now here in this country we are presented with the fact that two new educational units have made their appearance to both of which is attached the label, "Junior," the Junior High School and the Junior College. Is our ladder going to become a six step one? I do not think so. But these new movements call our attention to the necessity of trying to discover what is wrong with our present system (or lack of system,) and put before us the problem of adopting some infinite policy of reconstruction and adjustment.

B—I.

1. First, what is wrong? In general, there are two points of criticism fairly inclusive of all the attacks that have been made upon the present situation of education in this country. They are concerned with the quantity, and with the quality of this education. In regard to the latter, President Pritchett in the Annual Report, 1923, of the Carnegie Foundation for the Advancement of Teaching, says, "The disciplinary side of education has been almost lost, and the education offered in the school has become soft." In his report for 1922, he gives more attention to the first point of criticism, namely, the time element, not neglecting the second, however. This quotation was read at a meeting of this association last year but it well

merits our attention at this time. Quoting again from President Pritchett. "The young man or young woman who goes out from college at the end of sixteen years of school training rarely knows the fundamental subjects which he is supposed to have studied with anything like the thoroughness that the graduate of the German Gymnasium, or of the French Lycee, or from an English Public School, like Eton or Harrow. In these sixteen years the student has tasted of many dishes. He has been a guest at many tables. Rarely has he come under an inspiring and earnest teacher. He knows almost nothing of intellectual discipline, and is neither able or in the mood to bend himself heartily and effectively to a sharp intellectual task.—No nation can continue to offer sixteen years of preparatory education to its students, of this superficial sort, and meet its needs in educational training. If the work of education were rightly done, no such time ought to be required. No nation can afford to turn its trained men in to their professions so late in life as we are coming to do. Without question **four years can be dropped** out of this program with advantage to the cause of education and to the interest of the people and of their children—How to adjust our educational pyramid is a task of Hercules, but that which we seek in education will not be accomplished until this problem is resolutely faced."

It is the purpose of this paper to offer concrete suggestions for beginning this task of adjustment, laying particular emphasis on the question of the time element.

2. At present the individual who climbs the educational ladder to the top ordinarily spends eight years in the grades, four in High School, and four in college, sixteen years in all; sixteen years in general education, before beginning professional study. Now, is it true that because in the experience of European countries twelve years of general education is sufficient preparation for professional study of the same is true in this country? A careful analysis of the respective situations reveals that this is by no means the case. Here permit me to call your attention to the title of this paper. It is the Educational Ladder of which we are speaking. The educational systems of the European countries are not constructed on the ladder style. It would be more proper to speak of their systems as of the double-track variety. The analogy is faulty since all trains run in the same direction, but helpful in pointing out that one track is the main track leading up into the university, while the other is the jerk-line leading at best to some kind of a vocational school, from which emerge the mechanics, trades-people, small merchants, tillers of the soil, etc. Directing our attention in particular to the Germany of the pre-war period, conservative estimates reckon that over 90% of the people pass through the Volk schule—literally the peasants' school, leaving less than 10% trained in the gymnasium spoken of by Pritchett, the vestibule to the university and distinctly a school for the children of the classes in contrast with the Volk schule, the school of the masses. Contrast this with our democratic theory of education, namely, that every individual has the right and should be given the opportunity to climb the ladder from kindergarten to graduate school, limited only by his innate capacity

and the interest displayed in developing the powers with which God has endowed him. Since, then, in the old European system, as illustrated in the case of Germany, students of the secondary schools and students who go up into higher education, are of a highly selected type, it is only to be expected that they should finish their preparation in a much shorter time than would be the case if the student body was made up of all classes of people. Hence, with us here in this country, where we have compulsory education for every one, with no selection at all in the elementary grades, we must move more slowly in carrying huge hordes of students through both secondary and elementary education. In the second place, there is pressure brought to bear on these students, growing family pressure, social pressure, even official pressure in the form of exemption from a year of military service if they measure up to certain academic requirements. All this gives them an urge which is lacking with us. Taking these two facts in mind, namely, the highly selected type of students who pass through the German Gymnasium, and the pressure put upon them to make good, it is little to be wondered that they can accomplish a great deal in a comparatively short time. But with our ideal of all children in the elementary school and the high school also open to all, we can never expect to reach the same degree of efficiency spreading our efforts over such a vast amount of material. However, it is contended that at least two years in this period of sixteen devoted to general education can be saved. Where should this economy be begun? And there is practical agreement that a beginning can be made in cutting our eight grade elementary school down to one of six.

3. a) How do we happen to have elementary schools of eight grades? We will not enter into the discussion here that our eight grade school was modelled after the eight year Volk schule, a school for the masses in contradistinction to the classes who go through the German Gymnasium. However, we know that Mann of Massachusetts, Stowe of Ohio, and Pierce of Michigan, did visit Prussia in the forties. They came back enamored of the efficiency of the German Volk schule, and had great influence in determining the development of the public schools in their respective states. Whether or not our eight grade school is due to that influence, there seems little question now, but that the period devoted to elementary education is needlessly drawn out.

b) What do we mean by an elementary education? This is the period in which we hand over to the child the tools of an education. He is trained in the fundamental processes commonly called the three R's, keeping in mind of course that for us there is a fourth R, religion, although not in any true sense a tool of education. Rather it is the heart of the whole. "The soul of education is the education of the soul." How long does it take to hand over the tools of an education to the normal child? The testimony of educators is practically universal that this does not demand eight years. "It is agreed on all sides that the work which the elementary school now does can be efficiently accomplished in six years." (The American Elementary School,

(Continued on Page 232)

High School Drawing and Art as Correlatives

By Brother F. Cornelius, F.S.C., A.M.

TO begin with let us distinguish between drawing and art. The difference between them we will take to be same as that which Cardinal Newman draws between scientific writing and literature. "Science," he says, "has to do with things, literature with thoughts; science is universal literature is personal; science uses words merely as symbols, but literature uses language in its full compass, as including phraseology, idiom, style composition, rhythm, eloquence, and whatever properties are included in it." (Idea of a University; Longmans, Green & Co., New York, 1898, p. 275) Any one who wants to follow up Newman's distinction closer might read the whole paragraph from which we quote, as well as the very fine paragraph that follows. We need but substitute "drawing" for science, "art" for literature and "form expression" etc. for "language and its properties" and we are clear of the distinction we wish to make. Of course, by art we mean graphic art and not art in its widest extension. Now it may be objected that drawing often rises to the dignity of art and in support the names of such men as Dürer and Holbein may be adduced whose drawings are immortal art. However, even here we can in theory, though only in theory, separate the technical or hand-and-eye part from the personal life touch; i. e. the drawing from the art.

There is a branch, wide branch, of drawing, called constructive drawing, used to represent all kinds of structural objects. It is therefore most closely related to carpentry, cabinet making, pattern making, machine building, etc. The thorough understanding of this kind of drawing demands that the student be in actual contact with the construction department or at least with the object he is drawing.

Simple architectural constructive drawing as well as elementary problems that prepare the mind of the student for engineering can be introduced with profit into the high school. For this purpose, the school building or parts of it as well as suitable nearby buildings, finished or in course of construction, are never wanting to furnish problem material. A similar course may be pursued in respect to engineering.

To learn the close relation between drawing and everyday life the student must work out a sufficient number of typical problems. What keeps many classes from attaining to this is the neglect of rapid sketching exercises. Some teachers may say, "It takes more time than we now have to get the class to do even the required regular plates; where, then, will we get time for more?" But the fact is that those teachers who prepare their students for each regular plate by simple drill problems rapidly sketched, will make them see clearly what the regular problem means and can tell from the drill work whether they are able to succeed in the regular plate. This drill work is done on very cheap paper and most of the problems do not take up more than five minutes. Such preparatory drills really save much time and material, insure much more satisfactory work and, if typical problems be chosen,

put the pupil in relation with many of the structural uses of drawing.

Drawing also enters considerably into the natural sciences. In the high school science studies illustrations are required: in general science, in biology, in chemistry, in physics. The teachers of these subjects are delighted when they see their students illustrating their work with clear, correct drawings; especially so, when complex drawings are quickly and well executed and even color facts truthfully given, as when a wild rose or a butterfly is drawn and colored from a real specimen. And when not only a few gifted pupils but a large majority of the drawing students show such ability the usefulness and helpfulness of the drawing courses is evident.

The drawing department may not find time to include in its program map drawing for students in geography, history, commerce or science but the regular drawing courses of grammar and high school give facility for map drawing. This was clearly seen during the world war when those who had learned the regular high school drawing made such a fine success in the map work of the Army Students' Training Camps. Of course, the drawing department might give some special lessons in this line when needed. But when there is merely question of occasional exercises, such as, marking the course of opposing armies during a campaign, showing areas of certain products, charting the rainfall, etc., it would be better to have the student "trace" all the given data of the map or furnish him with a copy and then let him work his problem on it. No personality is developed and much precious time is lost by elaborate drawing projects that have neither esthetic nor artistic value.

The studies in which drawing and art combine and are inseparably connected are principally architecture, the art-crafts, and advertising. In all of these lettering is a requisite. Fine lettering is itself a composite of drawing and art. In the illuminated manuscript, in the memorial tablet, in the fine poster in architecture, even in simple engineering lettering, as soon as we have that exquisite personal touch, that tasteful arrangement, that rhythm; in a word, beauty, we have art.

Architecture is a wide and fine field for the high school art student; most communities are rich in examples of fine buildings that can be visited and their style and beauty discussed and used in many ways for problem material. Good prints and lantern slides can be used to bring knowledge and appreciation of the wonderful world-famous buildings to the high school student.

As to art-craftwork—unlimited are the applications it affords for decorative work. Too often do teachers exercise their students in mere abstract ornament. They seem not to realize that ornamental drawing can nearly always be related to its purpose and that here correlation is not merely a counsel but a command. A class for example is set busy in drawing a conventional fish and the poor fish when drawn has no place where to "fit in", no *raison d'être*. Why not take the class to the neighboring aquarium or show them a picture of it and

having pointed out the frieze and explained the essentials concerning it, set the problem of decorating it with conventional fish?

Advertising and art are also intimately related. Artists of the highest repute sometimes give themselves to poster-work; e. g., during the world war, Frank Branywyn and Joseph Pennell. The poster, its wording, its color, its illustrations, is close to life. It is born of the interest it advertises. The students' crude, illustrated posters that give zest to the high school bulletin board, poor though they be in drawing, have sometimes more art in them than certain objective paintings in the local art galleries. Those youthful high school artist are all alive with enthusiasm for the play, the "big game" or whatever else they are advertising and they often show a keen genius for poster psychology. It is best to draw the student's poster problems, as we do his English composition themes from his own experience; then it is easier to lead him beyond the little field of school life and of the school bulletin board into the great world of advertising from which we may draw problems ad infinitum.

Art is also related, though somewhat remotely, to literature, for all forms of art have certain laws and principles in common. Hence when a person has ability for one form of art he nearly always has a strong power of appreciation for the others, Goethe, for example, was a lover of art and practised it devotedly even beyond his thirtieth year when he finally reconciled himself to the idea that he could not be an artist; and did not Millet read in Virgil and draw thence poetry and pathos for his pleasant pictures. The intelligent and successful high school art student will relish a literary masterpiece and the young student writer will naturally stop to contemplate and enjoy a well composed and convincing work of art. Now, if by the nature of things the arts show such affinity, education must take advantage of it. Accordingly problems might be given that connect with the literary classics that are being studied at the time; such as, a book cover design for "Macbeth", or an extract from a Kempis in fine decorative lettering, or characteristic pictorial headings or end pieces for the chapters of *Ivanhoe*, or a poster contest for a real or supposed performance from *Hamlet*. Of course, the work must be of high school grade; problems implying a knowledge of artistic anatomy or of descriptive geometry must not be attempted. Where there is a good understanding between teachers, the art teacher might give an occasional lecture illustrated by slides or prints on some art subject to the English class which they would take as the basis of a theme. Such themes as, *An Appreciation of Van Dyke* or *The Art of Murillo* would answer well, especially if a series of "true" prints relating to the subject be left on display and the student be required to do some additional reading and, above all, to give his personal appreciation. The picture studies that are so successfully carried on in our primary and grammar grades should be considered as only preparatory for similar work of higher grade by the high school student whose mind has expanded and whose hunger for art is greater. For the students of poetry the study of poetic landscape artists is very helpful; a few fine Corot, Inness, or Keith reproductions, if not originals, would not

fail to acquaint them closer with the spirit of poetry.

Like poetry, music has a great affinity for art. This could hardly be better illustrated than in the personality of Heinrich Wackenroder whose rare work, *Die Herzensergiessungen eines kunstliebenden Klosterbruders* (*The Heart-effusions of an Art-loving Cloister-brother*) is among the most native, pure and sublime expressions of passionate devotion to art and music in the same soul. Now, as said above, the true educator is very careful not to disregard nature. If nature associates the love of art and of music, he will find means to profit thereby though this may not seem as easy as in the case of literature and art because music is almost essentially abstract. Yet, rhythm, graduation, mood, and especially harmony—are not these strong points of contact between music and art?

As to associating art and religion in the Catholic high school—what is more appropriate? what more easy or effective. Catholic education in all its stages can do no better than follow its mistress, the Catholic Church, whose houses of worship have in all the ages of its existence been beritable shrines of art and as such a powerful means by which to inspire and to elevate the faithful and not less to teach religion. The high school, then, has only to adapt this method to the age and peculiar temper of its students. Besides the sacred images that should adorn the class room, there might be placed on the class display board a succession of famous pictures illustrating the course of religious instruction. In the more sacred seasons of the year and on special feasts of the church the art department could be of great service by means of slide lectures on such subjects as Christmas, The Annunciation in Art, Famous Madonnas, The Public Life of Jesus, The Passion, Easter, etc., which lectures should in turn be made the basis for essays by the students.

But one of the best ways to relate religion and art is by means of the religious problem. Could a student better learn to know what a chalice is, or a chasuble, or a censor, etc., than by drawing original designs of them after a thorough explanation of the liturgical and artistic bearing of his problem? Would he not remember and take to heart a Bible text which at the teacher's suggestion he had himself chosen, beautifully engrossed and hung up at home in a harmonious frame. Would he not be drawn more closely to his parish church and its priests by working out a design for a supposed new altar rail, or main entrance, or pulpit?

The more civilization develops the more will art and drawing be a part of it. This is the reason they are related, as we have seen, to so many school studies, both utilitarian and cultural, that prepare for life. We have considered somewhat the extent and possibilities of this relation in the Catholic high school. Can its work be complete if this relation does not receive due recognition?

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Hygiene

By D. M. F. Krogh, M.D.

NOT so many years ago teachers were giving pupils and students a mass of information on the structure of the human body, its bones, muscles and internal organs and, to some extent the physiologic activity of these. While this knowledge or information was of some value it did not answer the full purpose it was intended for, namely, to teach how a person may, by commission or omission, keep well, avoid disease and injury, and improve the body, the mind and the soul. A healthy physical condition is the prime factor for a clear mind and a clean, healthy soul as was incorporated in Juvenal's words: "mens sana, incorpore sano." A course in practical health-teaching therefore now takes the place of the old physiology in the former curriculum of schools and colleges. The point sought is to teach something useful, something practical in a manner as interesting as this may be possible on an otherwise dry subject as that of hygiene. To achieve this end much depends on the ability and personality of the teacher to handle the material. The seasons of the year, atmospheric conditions, environment, current events, individual behavior of pupils, etc., afford occasional opportunity for special mention or short talks on the bearing of these to the avoidance of accidents, disease or improvement of the individual. Teachers should make use of such opportunities whenever they present themselves. "Health is wealth," and, it has been said "it is purchasable" not alone in a financial sense, but by making an effort, by applying the knowledge acquired and the information received at school.

Generally speaking, teaching hygiene, or health-teaching, for convenience sake may be subdivided into general and special. The former including personal health-teaching and sanitation, and the latter the prevention of disease by conferring immunity which may be acquired by heredity, previous disease, vaccination or inoculation.

At this time of the year, when the school opens its doors to the multitude of pupils and students, it may be well for the teachers to give a short talk on a daily program of conduct and habit, but our suggestions in this and consecutive monthly papers may of course be amplified or abbreviated according to local conditions and the good judgment of the teachers. Interest may be aroused and occasionally stimulated in some way or other. We believe that a question previous to and during the talk by the teacher will stimulate attention. For example: "Oliver Osborn, when did you get up this morning?" or, "when did you go to bed last night?" Oliver may say he got up at 7 o'clock and the teacher will commend him by replying: "Good, early to bed, early to rise make you healthy, wealthy and wise." The teacher thus opens the gate and arouses attention and interest, the normal child likes to be healthy and wise, perhaps also wealthy. Having thus opened and cleared the way, the program of daily habit may be drawn:

After rising early, stretching as if one wanted to reach the ceiling and then bending forward to touch the toes or the floor, repeating this a few times, adding the bending and stretching the arms straight out from the shoulders 3 or 4 times, followed probably by a rotating of the trunk, first to the left, then to the right, or, bending the trunk from side to side several times, may suffice for the morning exercise. Students and teachers may use Walter Camp's "Daily Dozen" accompanied by phonograph music. Now comes the bath, or a wash off with cool water followed by friction of the skin, or rub, with a coarse towel. The teeth of course should not be neglected. They should be brushed before and after eating. "Clean teeth never decay," and "cleanliness is next to godliness." After dressing we are ready for breakfast. (The subject of clothing will be taken up separately in a later chapter).

The pupils or students should be impressed with the importance of how to eat. It is not necessary to eat slowly. The main precaution during a meal is to masticate thoroughly. Since Horace Fletcher some years ago lectured on how he cured himself of chronic indigestion by thoroughly masticating his food the term to "fletcherize" was coined and used in some quarters of the states. This advice was to chew, chew, chew and then chew again, and, when about ready to swallow, chew some more. Some

people say it is even well to chew soup or broth. There are two objects in chewing food thoroughly, to finely divide, or cut up, the food with the teeth and to thoroly mix or macerate it with the saliva. The latter is mainly of service in preparing starchy food such as cereals and leguminous foods, beans and peas for complete digestion in the intestines. Tell the pupils to make an experiment by chewing boiled rice. The longer they chew, the sweeter it gets. This is so because the starch, which rice abounds in, is converted into sugar by mixing it with the digestive ferments contained in the saliva which exudes from the parotid glands in the cheeks outside the upper jaw teeth, and from the sublingual glands underneath the tongue.

It is well to empty the intestines of undigested food and remnants of food at a certain hour of the day and probably the best time to do so is shortly before or after breakfast. Habitual constipation is one of the most frequent causes of mental dullness, headaches, colicky pains in the intestines, appendicitis and other ailments, and it should be emphasized that it is just as easy to create a condition of habitual regularity as it is to suffer on account of habitual irregularity or constipation.

Having rested a little while after breakfast we are now ready for the journey to school. The pupil must be impressed with the idea of "safety first." Regular crossings should be used and "jay-cuts" must be warned against as well as "hitching on" or "stealing a ride." The dangers are ever increasing with the increased number of automobiles. If children have been caught in a sudden shower or inadvertently stepped into a puddle of water they should report to the teacher and allowed to go home. Permitting them to sit in school for hours with damp clothes or wet feet, or with rubbers on their shoes should not be tolerated. There must be adequate provision for effective ventilation. Stiffness of the air in the schoolroom with probable overheating will manifest itself by drowsiness, inattention and lack of interest and can be overcome by having the ventilation increased by opening the windows and giving orders to the class for a few minutes two will do, of calisthenics, especially arm bending and stretching and bending and straightening of knees a few times. In cold weather the windows may again be closed altogether or partially by the monitor who has been appointed for such purposes by the teacher.

The sequence of subjects of the curriculum of course is a matter for the school administration to decide but it should be remembered that frequent short-period recesses are of great value to induce re-creation of mental effort and activity. When the noon recess arrives the pupils, especially the younger ones, should be reminded of the safety-first rules to avoid accidents. Rushing out of the school and hurrying home often cause accidents. The children, while getting ready to leave and while leaving, may again be reminded to take their time in eating and to chew all food well. A warning should also occasionally be sounded that eating candy or pastry before meals, i. e. on an empty stomach, produces loss of appetite, indigestion and a sour stomach. Such food must be taken at the end of the meal and, it should be remembered that sugar taken at the proper time and in moderate quantity is a necessary food article mainly for young, growing, healthy children. It is the main food for the muscles. On the empty stomach, however, it acts as an irritant. The mid-day luncheon should be light in quantity and the food had better be so chosen that it is not difficult of digestion. Pupils should be taught that the process of digestion requires an increased amount of blood supply to the blood vessels in the walls of the stomach and a heavy meal will be followed by drowsiness and a tired feeling because the blood supply of the brain is diminished on account of the greater supply in the stomach walls. This condition explains the instinctive lying down of animals to rest after eating. Pupils and teachers alike will therefore be benefited by following their natural inclination of resting for a short time after eating. The drinking of pure, cool water after or during meals is also to be recommended as it softens and divides the food, increasing its digestibility.

(Continued on Page 230)

Present Day Education Judged by Results

By Sister Leona Murphy, S.C., A.B.

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again."

TO give adequate expression to the meaning of the word education has been the ambition of all the great leaders of the intellectual world. The Greek acceptance formulated by Plato is worthy of admiration: "The purpose of education is to give to body and soul all the beauty and all the perfection of which they are capable." The Roman definition, according to Cicero, is "To honor and strengthen the State, that her sons and daughters may become the rulers of the world." Free America says, "Education is a gradual adjustment to the spiritual possessions of the race." Distinguishing between the two great results of education, a modern educator says, "Learning is acquaintance with what others have felt, thought, and done; knowledge is what we ourselves have felt, thought, and done. The aim should be to rouse, strengthen, and illumine the mind, rather than store it with learning."

In stating the aim of education the author sounds a note of warning against storing the mind with book-learning, rather than exercising and applying knowledge gained for the purpose of arousing dormant possibilities, of strengthening mental gymnastics, and of quickening and purifying the powers of the understanding, so that the light of truth, like the light of a star, may not only illumine the mind of the recipient but also radiate that light in all directions.

During the past century the philosophy of education has sounded the same note repeatedly. It has set forth many lofty and beautiful ideals, embodying the purposes and aims of education so clearly, that all who read carefully, must see and understand. The thinking minds who evolved a philosophy such as this, belonged to men of vision. Their dwelling was on the mountain-top, and their outlook embraced the present, the past, and the future.

Realizing that the new form of government adopted in our Constitution was the result of the popular will, in due course of time, education of the masses became of paramount importance, in order that this nation of free-born citizens might be characterized by an intelligence worthy of the noble ideal which had been proclaimed to the world by the joyful ringing of the Liberty Bell. The very first aim then, of public education in these United States was utilitarian,—to give to the State good citizens, and to society, desirable members. Equal rights and privileges imposed imperative duty on all the states to do all in their power to provide opportunity for universal education. The little red schoolhouse sprang up as if by magic in all the inhabited districts, and before many years, a regular system of public free schools came into existence, supported by public taxation, and encouraged by all lovers of learning.

The curriculum of the early days was necessarily restricted, and embraced the three R's, grammar in the upper grades, and the reading of the Bible. Textbooks were scarce and very poor from the

standpoint of modern ideals and up-to-date school-book publishers. A brief description of one of the early primary books may prove interesting, even amusing. It consisted of a single page containing the alphabet, the numerals, and the Lord's Prayer, which was pasted on a thin board and neatly covered with translucent horn. One end of the board had a crude handle through which was a hole large enough to admit a string by means of which, it could be hung around the neck, or attached to the girdle. The poet Cowper thus described it:

"Neatly secured from being soiled or torn,
Beneath a pane of thin translucent horn,
A book (to please us at a tender age
'Tis called a book, though but a single page),
Presents the prayer the Saviour deigned to teach
Which children use, and parsons,—when they preach."

How very different from the Horn flash cards in use today!

I wonder if any one here ever saw the advertisement that appeared some time after the Civil War, called the Ben Franklin Primer? It discussed methods of teaching primary reading and emphasized inflection and the use of punctuation marks. It was bubbling over with satirical humor, and illustrations enabled the reader to visualize the lessons. Here is a sample page. Illustration,—a cold starlight night with a gibbous moon nearing first quarter hanging high in the sky; far back in a yard a small church with a tall steeple; a light sprinkle of snow; a man leaning against the fence on the street corner.

Directions to the Teacher.

Note Rising and Falling Inflection.
Give Full Time to Punctuation Marks.

LESSON I.

IS THE MOON NEW? (1, 2, 3, Interrogation point. Rising inflection.)

NO, (1, comma,) THE MOON IS NOT NEW. (1, 2, 3, 4, Period. Falling inflection.)

IS THE MOON FULL? (1, 2, 3, Interrogation point. Rising inflection.)

NO, (1, comma,) BUT THE MAN IS FULL. (1, 2, 3, 4, Period. Falling inflection.)

Through the influence of Horace Mann, Secretary of the Massachusetts State Board of Education in 1837, a training school was opened at Lexington in 1839. The course was largely academic as the students who presented themselves were lacking in fundamental requirements. Mann served in this capacity for twelve years, and before resigning his position to become Congressman, he had the happiness of laying the foundation of the real Normal School, now so familiar to us all. He is recognized as the first great American school organizer, and is often called the Father of the Common School System in the United States. His purpose and aim in effecting educational reform required clear vision, deep thinking, determined will in the face of opposition, constancy of purpose despite the discouragement and bitter animosity which often assailed him, self-denial, a wonderful capacity for labor together with a fixed resolution to win. Unqualified success crowned his manifold labors,—the consolidation of small schools, the elevation of

standards of teaching, the extension of the school term, the establishment of school libraries, the expansion and enrichment of the school curriculum, and the enforcement of milder discipline. He also brought about the secularization of schools which completely excluded the religious element from public education, and eliminated the use of the Bible and all religious literature. He drew much of his inspiration and many of his ideas of school reform from materialistic sources while in Germany, where he made a special study of schools and school-systems.

Since the days of Horace Mann, conceptions of education have been somewhat modified. The reasons are obvious. Our development as a nation has been nothing short of marvelous: steam electricity, and machinery have revolutionized the industrial world; time and space have been set at naught by wonderful inventions; travel on land, by sea, and in the air, is measured by hours and minutes, in place of weeks and days of yore olden time. The problems naturally arising from changed conditions call for men possessed of keen business knowledge, industrial skill, and executive capacity, and the task of preparing young aspirants for the opportunities offered, has in many respects altered the course of study.

The influence of the European schools of philosophy of the eighteenth-nineteenth centuries was far reaching, and along in the 80's, our educational theories began to be swayed, (1) by the psychological spirit of Pestalozzi who looked upon education as the harmonious development of all the human powers. His guide was the observation of psychical activities, and his method of procedure was according to nature's laws, namely, that all knowledge be obtained through the senses by the self-activity of the child, and instruction be based upon his experience, observation, or intuition; (2) by the scientific spirit of Herbart who formulated the Pestalozzian principles, and explained how sense perception is converted into clear conception by apperception; (3) by the sociological spirit of Froebel manifested in the kindergarten in his Gifts and Occupations which formed the bases of his mathematical, manual, and creative activities. These conceptions gave to education an entirely new significance which was in the main, social.

That the public education of our day is thoroughly imbued with these principles, no one will deny. That there exists at the present time a feeling of general dissatisfaction and a state of unrest along the lines of educational endeavor, all who are in a position to know, will admit. Have these educational principles been in operation long enough to be tested to the full? Have they been found wanting in the very essentials that in their inception gave such glowing promise?

Let us as religious teachers remember that the systems of philosophy which underlie the very foundation of the modern system of education are an admixture of materialism, atheism, agnosticism, and rationalism,—doctrines evolved and promulgated by John Locke of the English School, Jean Jacques Rousseau of the French School, and Johann Immanuel Kant of the German School. These names and the isms they connote, show how far from God's truth and certainty, philosophers may

wander, when trying to solve the problems of knowledge by the light of human reason alone without reference to the Alpha and Omega of all knowledge. A deep study of the nature of the child, his instincts and impulses, how he will act in response to certain stimuli, his formation of habits, his psychological approaches,—all these have been considered from a purely natural standpoint in working out our system of education.

In order to form a correct estimate of education judged in the light of actualities, one must use a norm or standard measurement which will show clearly the aims as well as the result. Acknowledged leaders in educational circles have from time to time, in so many words the various aims of education. The masses formulate an aim of their own,—the ability to earn a respectable livelihood. The classes go a step or two higher and aim at cultural and social efficiency; but at all times the first and general aim has been, to develop harmoniously all of the human powers, that is, to educate the whole child physically, mentally, and morally. Let us subject these phases to the balance and see if they be found wanting.

One of our social inheritances is the Athenian ideal of education, viz., "a cultured soul in a graceful, symmetrical body." Modern education has not been slow to recognize the fact, that even from an utilitarian standpoint, the curriculum ought to give prominence to a physical education that would aim, first, to conserve the health and physical vigor of the American people by means of formative exercises through directed movements for correct position in standing, sitting, or walking; for correct breathing; for grace of movement which will give benefit to every part of the body; for giving suitable bodily expression to the emotions, and for the recreational advantages offered in all kinds of gymnastic exercises, sports, and games; second, to invigorate the brain wearied with mental effort by a freer circulation of the blood, and a deeper breathing incited by physical exercise; third, to develop individual power to overcome unexpected obstacles on the spur of the moment. In order to have this course a part of the school program, the time element must be taken into consideration and a suitable place, equipment, and instructors provided for the exercises. How worthy and admirable from every viewpoint! Millions of dollars must be forthcoming for the purpose, and at least one hour weekly must be taken from an already full program. Parents must sacrifice time and money that their children may enjoy all these advantages; and now to be expedite and at the same time give a fair estimate of results, let us draw our line and add. An easy way to sum up is by means of the questionnaire now so commonly used.

Are the rosy cheek and the delicate framework of my up-to-date lady the result of physical exercises?

Do the stooped and rounded shoulders, the sunken chest, and the manner of walking and sitting indicate a splendid, refined course of training?

Do poise, grace of movement, and ease of manner characterize the general bearing?

Are the recreational advantages commensurate with the public outlay of money, or do they connote a lack of concentration of things of the mind, a down-grade in mental attainments, and an irrepressible desire for the whiz of excitement and the whirl of pleasure?

Is a deep drawn sigh the only answer forthcoming?

(Continued in November Issue)

Promenading in Literature

By George N. Shuster, A.M.

ONE of the things which the present writer recalls from his early and diligent reading of advertisements is the impression of aloofness left by the pictures which firms sent out of their establishments. There was the King Cole Clothing Company, for instance: a handsome five-story pressed-brick building, with never a house or a hut around. It used to seem as if every such concern must occupy a charming five hundred acre field of its own:—a mistaken idea, if ever there was one. Now the teaching of literature is quite likely to leave a similar point of view unless something drastic is done. Shakespeare will stand in a corner by himself, and Thackeray will not be within a day's reach of his brother authors. The whole story of English literature may come to resemble a country of tombstones, each in its plot, rather than a land of living men, one of whom has shaken hands with the other, teaching, helping and inspiring.

Here I do not mean so much the fact that an author must be seen in relationship with his age and social conditions. Modern method has stressed this point so strongly that the significance of such a relationship is probably exaggerated. Of course historical background has its importance; but one may reasonably doubt that a student's appreciation of "The Ancient Mariner" is intensified to any large extent by acquaintance with a lot of detail about Coleridge and the French Revolution, or Coleridge and parliamentary government in the nineteenth century. The point I wish to make is rather that one author should be the means of introducing the student to other authors, and that the literary impulse which he felt should be seen, not as belonging to him alone, but as shared by the group of men to whom he belonged. Only in this way can writing be made to seem a living, moving, creative activity which deals with the common life. And since examples are always more useful than a world of talk, the rest of this brief essay will be simply an example.

The style of Robert Louis Stevenson is a matter about which any teacher can be optimistic. And yet, when everything possible has been said about diligent aping and so forth, it remains true that there are two RLS styles, one of which may be seen in *Markheim* and the other of which is plainly visible in the *Open Letter to Dr. Hyde*. The second of these is ever so much more personal, direct and emotional than the first; indeed, after a little study you come to the conclusion that the *Open Letter* is all Stevenson, while *Markheim* is partly somebody else. Why is this true? What can explain the difference—the obvious but fundamental difference—between the two selections?

The answer is to be sought from a literary promenade. The teacher knows that both theme and title of Stevenson's story have been suggested by German romance, that the *Tales of Hoffman* are in the background, and that the style has some of the richness and mystery of the Rhineland literature. But to explain all this to young pupils would lead too far afield, and so it can be hurried over. The *Open Letter*, however, involves no such danger.

Here the circumstances are all such that an interesting hour or two are in immediate prospect. There is the letter: how did Stevenson, the most popular story-teller of his time, come to write it? We may observe first of all that he went to work with unusual enthusiasm. His family was solemnly called together and asked to consent to the composition, because there was danger of a legal suit being brought by the party attacked, and legal suits are always dangerous and expensive. Finally the manuscript was printed; and when the first copies came, Stevenson corrected in his own hand certain mistakes in the typography. He also took great pains to mail copies to influential persons and journals throughout the world. No work of his is more perfect in detail, and about none was he so impatient and exacting.

The reason is not difficult to find. Father Damien's reputation was at stake, and Father Damien happened to be Stevenson's ideal. First of all the leper missionary was a hero, and the author of *Virginibus Puerisque* had loved courage and devotion ever since early manhood. Perhaps, however, he never saw these virtues made real in the flesh until his trip to the South Seas brought him in contact with the work and memory of Father Damien. Stevenson never met the priest, but other people supplied a quantity of information. Who, indeed, would not have known the story of Molokai and the man who had given his life to it? That such a hero could be attacked unjustly and viciously made Stevenson indignant, because it was a foul slander of what he loved best in life—heroism and unselfish sacrifice. Therefore the style of the *Open Letter* burns and blazes. Every word of it is the author's own, and possesses so much power that the letter remains effective long after the occasion for which it was written has ceased to be important.

Of course, to understand all this fully it is necessary to know something of Father Damien and of the work he did. Here a picture or two will be of service to the teacher, who may also summon to his—or her—aid the exquisite little poem by Father Tabb. But it so happens that another writer has left us a full account of Molokai and its martyr-missionary. This writer is Charles Warren Stoddard, who will be found of interest also because more than any other person he induced Stevenson to visit the South Seas. The two of them became close friends in San Francisco, where Stoddard lived after he had written the first, and still the most beautiful, series of sketches about Hawaiian life. This book is *South Sea Idyls*, almost as noteworthy for its style as anything by the more famous Scottish story-teller. During his stay in the islands, Stoddard visited Molokai and made the acquaintance of Father Damien. Later he wrote a beautiful book called *The Lepers of Molokai*, to which we may turn for the necessary information. It will likewise be of interest to compare the style of the two men; Stevenson's letter is so manly, so direct, so vehement; Stoddard's narrative is rich with beautiful color and soft poetic phrasing. Perhaps some of us will like one better than the other, but both are worth making the acquaintance of.

(Continued on Page 232)

COMPENDIUM OF THIRD YEAR HIGH-SCHOOL RELIGION

Fourth Article of the Series.

By Sister M. John Berchmans, O.S.U. A.B.

ECUMENICAL COUNCILS.

No.	Name of Council	Date	Why Convened.
1.	I. Council of Nice.....	325	Convened against the Arian Heresy which denied the divinity of Jesus Christ. Nicene Creed was formulated.
2.	I. Council of Constantinople.....	381	Convened against the Macedonian Heresy, which denied the divinity of the Holy Ghost.
3.	Council of Ephesus.....	431	Convened against Nestorius, who said there were two persons in Christ, and denied the Divine Motherhood of the Blessed Virgin Mary.
4.	Council of Chalcedon.....	451	Convened against the Eutychians, who admitted only one nature in Christ.
5.	II. Council of Constantinople.....	553	Convened to condemn the so-called "Three Chapters," which contained the erroneous teaching of three Nestorian bishops.
6.	III. Council of Constantinople.....	680	Convened against the Monothelites, who admitted but one will in Christ.
7.	II. Council of Nice.....	787	Convened against the Iconoclasts, or image-breakers.
8.	IV. Council of Constantinople.....	869	Convened against Photius, the usurper, who was deposed, the Patriarch Ignatius reinstated, and the schism suppressed.
9.	I. Council of the Lateran (Lateran Basilica in Rome).....	1123	To confirm the peace of the Church after the settlement of the Investiture Question.
10.	II. Council of the Lateran.....	1139	Convened against various occidental sects.
11.	III. Council of Lateran.....	1179	Convened against the Albigenses and Waldenses, and for the reform of ecclesiastical discipline.
12.	IV. Council of the Lateran.....	1215	Convened under Innocent III. against the prevailing heresies in behalf of the Crusades, annual Confession of sins and Easter Communion prescribed for all.
13.	I. Council of Lyons.....	1245	Convened in behalf of the Holy Land and on account of the hostility of the Emperor Frederick II. towards the Church.
14.	II. Council of Lyons.....	1274	Convened for the union of the Greek with the Latin Church.
15.	Council of Vienna.....	1311—1312	Convened against fanatic sectarians; suppression of the Templars.
16.	Council of Constance.....	1414—1418	Suppression of the Western Schism.
17.	Council of Ferrara.....	1438	Wickliffe and Huss. This council can be regarded ecumenical only as far as it was in union with the pope, or subsequently approved by the pope.
18.	Florence.....	1439	For the union of the Greeks and other oriental sects with the Latin Church.
19.	V. Council of Lateran.....	1512—1517	The relation of the pope to General Councils.
20.	Council of Trent.....	1545—1563	This council was opened under Paul III. 1545, continued under Julius III., and concluded under Pius IV. 1563. It was convened against the heresies of the so-called Reformers of the sixteenth century.
20	Vatican Council.....	Dec. 8, 1869	This council was opened by Pius IX., it adjourned, but did not close, on October 20, 1870, after the capture of Rome by Victor Emmanuel and the Piedmontese troops. The infallibility of the pope was declared an article of the faith by the vote of 433 fathers under the presidency of Pope Pius IX. on Monday, July 18, 1870. During the proceedings a thunderstorm broke over the Vatican, and amid thunder and lightning the pope promulgated the new dogma, like a Moses promulgating the law on Mount Sinai.

A General Council has the supreme jurisdiction in the whole Church. From the judgment of the Roman Pontiff speaking "ex cathedra," there is no appeal to the General Council. The decrees of a General Council are not definitely binding until they have been confirmed by the pope, and promulgated by his order. If a pope dies during a General Council, it is interrupted until his successor orders it to be continued.

Definition of General Council.—A General or ecumenical Council is one in which the Pope, presiding in person, or is represented by his legate and the bishops assemble to deliberate and pronounce judgment on doctrine or discipline.

General Councils are not absolutely necessary, for a General Council has no greater doctrinal or administrative authority than the Pope alone when speaking "ex cathedra."

HERESY, SCHISM, EXCOMMUNICATION.

Definition and Derivation of Heresy.—Heresy is derived from the Greek word, "hairesis," meaning a choice, selection, and in its application to religious belief, it is used to designate the act of choosing for one's self and main-

taining opinions contrary to the authorized teachings of the religious community to which one's obedience is due. In the Acts of the Apostles, the word seems to be used for a sect or party, without regarding its good or bad character. St. Thomas defines heresy as a species of infidelity in men, who having professed the faith of Christ, corrupt its dogmas."

We can deviate from Christianity two ways, the first, by refusing to believe in Christ Himself, which is the way of infidelity common to Pagans and Jews; the second way, by restricting belief to certain points of Christ's doctrine, selected and fashioned at pleasure, which is the way of heretics. The subject-matter of both faith and heresy is, therefore, the deposit of the faith, that is the sum total of truths revealed in Scripture and Tradition as proposed to our belief by the Church. The believer accepts the whole deposit as proposed by the Church; the heretic accepts only such parts of it as commend themselves to his own approval.

Objective or Material Heresy.—Objective or Material heresy is that in which the heretical tenets are adhered to from involuntary causes, such as inculpable ignorance

of the true causes where the will does not take an appreciable part, and therefore one of the necessary conditions of sinfulness-free choice-being wanting there is no guilt incurred.

Formal Heresy is that in which the will freely inclines the intellect to adhere to tenets declared false by the Divine teaching authority of the Church. Some of the impelling motives to formal heresy may be intellectual pride, or exaggerated reliance on one's own insight; the illusions of religious zeal; the allurements of political or ecclesiastical power; the ties of material interest. **Formal heresy** is imputable to the person, and carries with it a varying degree of guilt. It is called **formal heresy**, because to the **material** error, it adds the **informative** element of "**freely-willed**." Pertinacity, that is, obstinate adhesion to a particular tenet is required to make heresy formal.

Degrees of Heresy.—Pertinacious adhesion to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. But if the doctrine in question has not been expressly "**defined**" or is not clearly proposed as an article of faith in the ordinary authorized teaching of the Church, an opinion opposed to it is called, an opinion approaching heresy.

Gravity of the Sin of Heresy.—Heresy is a sin because of its nature, it is destructive of the Christian virtue of faith. Therefore, its malice is to be measured by the excellence of the good gift of which it deprives the soul. Since faith is the most precious possession of man, the root of his supernatural life, the pledge of his eternal salvation, privation of faith is therefore, the greatest evil, and deliberate rejection of faith, the greatest sin. Neither can one try to palliate the guilt of heresy, by saying that heretics do not deny the faith which to them appears necessary to salvation, but only such articles as they consider not to belong to the original deposit, for to the **Church alone** belongs the right to declare what belongs to the original deposit of the faith, and all those who persistently refuse to receive this declaration of the faith made by the Church are condemned by our Lord's own words, "If he will not hear the Church, let him be to thee as the heathen and the publican." St. Matt. XVIII, 17.

Two of the most evident truths of the deposit of faith, are, the **unity** of the Church, and the institution of a teaching authority to maintain that unity. That unity exists in the Catholic Church, and is preserved by the function of her teaching body, divinely commissioned by the words of Christ Himself to His Apostles and their lawful successors, "Go, ye, therefore teach all nations, teaching them to observe all things whatsoever I have commanded you, and behold, I am with you all days even to the consummation of the world." St. Matt. XXVIII, 18, 19, 20. Hence, in the constitution of the Church, there is no room for private judgment, sorting essentials from non-essentials; any such selections disturbs the unity and challenges the Divine authority of the Church. So the guilt of heresy is measured, not so much by its subject matter, as by its formal principle, which is the same in all heresies, namely, revolt against a Divinely constituted authority, "He that despises you, despises Me," says Christ Himself to His Apostles and their lawful successors.

Difference Between Heresy and Apostasy.—The apostate from the faith abandons wholly the faith of Christ, either by embracing Judaism, Islamism, Paganism, or simply falling into naturalism, and complete neglect of religion. The heretic always retains faith in Christ.

Difference Between Heresy and Schism.—According St. Thomas, schismatics, in the strict sense of the word, are they, who of their own will and intention separate themselves from the unity of the Church. The unity of the Church consists in the connection of its members with each other, and of all the members with the head. This head is Christ, whose representative in the Church is the Supreme Pontiff. Therefore, the name of schismatics is given to those who will not submit to the Supreme Pontiff, nor communicate with the members of the Church subject to him. Since the definition of infallibility, schism usually implies the heresy of denying this dogma. Heresy is opposed to faith; schism to charity; so that, although all heretics are schismatics, because loss of faith, involves separation from the Church, not all schismatics are necessarily heretics, since a man may, from anger, ambition, pride, or the like sever himself from the communion of the Church, and yet believe all that the Church proposes

for our belief.

The Church is guided in her treatment of heretics, by distinguishing between formal and material heretics. To the **former only** does she apply these terrible words, "Most firmly hold and in no way doubt that every heretic or schismatic is to have part with the devil and his angels in the flames of eternal fire, unless before the end of his life he be incorporated with and restored to the Catholic Church."

Towards **material** heretics she is ruled by the saying of St. Augustine, "Those are by no means to be accounted heretics, who do not defend their false and perverse opinions with pertinacious zeal, especially when their error is not the fruit of audacious presumption, but has been communicated to them by seduced and lapsed parents, and when they are seeking the truth with cautious solicitude and ready to be corrected." Pius IX., in a letter to the bishops of Italy (1863) states this same Catholic doctrine by saying, "It is known to Us and to You that they who are in invincible ignorance concerning our religion, but observe the natural law,..... and are ready to obey God, and lead an honest and righteous life, can, with the help of Divine light and grace attain to eternal life..... for God..... will not allow any one to be eternally punished who is not willingly guilty."

The fact of having received valid baptism places **material** heretics under the jurisdiction of the Church, and if they are in good faith, they belong to the **soul** of the Church, and dying in this good faith, they will be saved because they belong to the **soul** of the one true Church.

Schism, Derivation and Definition.—Schism comes from the Greek "Skisma" meaning "rent" or "division." Schism is the rupture of ecclesiastical union and unity; that is, either the act by which one of the faithful severs as far as in him lies, the ties which bind him to the social organization of the Church and make him a member of the mystical body of Christ; or the state of disassociation or separation which is the result of that act.

In I. Cor. I. 12, St. Paul says: "I beseech you, brethren, that there be no schisms among you, but that you be perfect in the same mind and in the same judgment." 2. Schism embraces two distinct species: heretical or mixed schism, and schism pure and simple. The first has its source in heresy or is joined with it, the second, which most theologians designate absolutely as schism, is the rupture of bond of subordination without an accompanying persistent error, directly opposed to a definite dogma. This distinction was drawn by St. Jerome and St. Augustine. St. Jerome says, "Between heresy and schism there is this difference, that heresy perverts dogma, while, schism, by rebellion against the bishop, separates from the Church. Nevertheless there is no schism which does not trump up a heresy to justify its departure from the Church." St. Augustine declares, "By false doctrines concerning God, heretics wound faith, by iniquitous dissensions, schismatics deviate from fraternal charity, although they believe what we believe." But as St. Jerome remarks, practically and historically, heresy and schism nearly always go hand in hand; schism leads almost invariably to denial of the papal primacy.

In the **material** sense of the word, schism, there is schism, that is rupture of the social body, if there exist two or more claimants of the papacy, each of whom has on his side certain appearances of right and consequently more or less numerous partisans. But under these circumstances good faith may, at least for a time, prevent a formal schism; this begins when the legitimacy of one of the pontiffs becomes so evident as to render adhesion to a rival inexcusable. Schism is regarded by the Church as a most serious fault, and is punished with the penalties inflicted on heresy, because heresy usually accompanies it.

Punishments Inflicted on Schismatics.—1. Excommunication incurred "*ipso facto*," and reserved to the Roman Pontiff. 2. Loss of all ordinary jurisdiction and incapacity to receive any ecclesiastical benefices or dignities whatsoever. 3. It is forbidden to all Catholics to receive the sacraments at the hands of their ministers, and to assist at divine Offices in their temples.

Scripture Texts Condemning Schism and Heresy.—1. "And if he will not hear the Church, let him be to thee as the heathen and the publican." St. Matt. XVIII. 17. 2. "Other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice and there shall be but one fold and one shepherd." St. John X. 16.

3. "A man that is a heretic, after the first and second admonition, avoid." St. Paul, Titus III. 10. 4. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment." I. Cor. I. 10. 5. "There are contentions among you.....every one of you saith: I am indeed of Paul; and I am of Apollo; and I of Cephas; and I of Christ. Is Christ divided? Was Paul then crucified for you? Or were you baptised in the name of Paul?" I. Cor. I. 11-13.

Excommunication Derivation and Definition.—The word "excommunication" comes from two Latin words, "ex" meaning "out of" and "communicatio" meaning "Communion," and means exclusion from the Church. Excommunication is a medicine, a spiritual penalty that deprives the guilty Christian of all participation in the common blessings of ecclesiastical society. It is intended not so much to punish the culprit as to correct him and bring him back to the path of righteousness. Its object and its effect are loss of Communion, that is, of the spiritual benefits shared by all the members of Christian society; hence it can affect only those who by baptism, have been admitted into that society. Excommunication is clearly distinguished from other ecclesiastical penalties, in that it is the privation of all rights resulting from the social status of the Christian as such. The excommunicated person it is true does not cease to be a Christian, since his baptism can never be effaced; he can, however, be considered an exile from Christian society, and he may not participate in public worship and receive the Body of Christ, nor any of the sacraments. If he be a cleric, he is forbidden to administer a sacred rite, or to exercise an act of spiritual authority.

Right of the Church to Excommunicate?—Every society has the right to exclude and deprive of their rights and social advantages its unworthy or grievously guilty members, either temporarily or permanently. Therefore, the Church's right to excommunicate, is based on her status as a spiritual society, whose members governed by legitimate authority seek one and the same end through suitable means. Members, who by their obstinate disobedience reject the means of attaining this common end, justly incur excommunication. The power of the Church to excommunicate is proved from texts of the New Testament, the example of the Apostles and the practice of the Church from the first ages. Our Blessed Lord's own words are clear on this subject, "And if he will not hear the Church, let him be to thee as the heathen and the publican." St. Matt. XVIII., 17. St. Paul excommunicated the criminal Corinthians. Once the "forum externum" or public ecclesiastical tribunal was distinctly separated from the "forum sacramentale" or tribunal of the sacrament of penance, which was from about the ninth century on, excommunication became gradually an ever more powerful means of spiritual government, to secure the exact accomplishment of the laws of the Church.

Kinds of Excommunication.—Until recently, excommunication was of two kinds, major and minor excommunication, but the Congregation of the Holy Office in January 1884 formally ratified the conclusion of canonists that minor excommunication no longer existed. Therefore, major excommunication is now the only kind in force. Anathema is a sort of aggravated excommunication, from which, however, it differs not essentially, but simply in the matter of special solemnities and outward display.

Excommunication is Either 1, "a jure" "by law" or 2, "ab homine" by judicial act of man, that is by a judge. The first, "by law" is provided by the law itself, which declares that whoever has been guilty of a definite crime will incur the penalty of excommunication.

The second is inflicted by an ecclesiastical prelate, either when he issues a serious order under pain of excommunication, or imposes this penalty by judicial sentence, and after a criminal trial.

Excommunication "a jure," "by law" is incurred in two ways, first, as soon as the offense is committed, and by reason of the offense itself (eo ipso) without intervention of any ecclesiastical judge; it is recognized in the terms used by the legislator, as for example, "the culprit will be excommunicated at once by the fact itself (statim, ipso facto). In the second the excommunication is inflicted on the culprit only by a judicial sentence, that is, the guilty one incurs excommunication only when the judge has summoned him before his tribunal, declared him guilty, and punished him according to the terms of the law.

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THE TEACHING OF RELIGION.

Rev. C. Bruehl, Ph.D.

Character of Early Religious Teaching

ALL agree that if religion is to remain an abiding and decisive influence throughout life, religious instruction must be begun at an early stage. Delay may actually prove fatal. If religious instruction is unduly postponed religion can never acquire that dominating and all pervading position in life which by reason of its vital and paramount importance it should possess. Religion means fundamental orientation of life and such orientation must begin at the earliest possible moment. The first outlook on life should be tinged with religion; it then will always retain a distinctly religious tone and lasting religious coloring.

Psychology in this matter is on our side. It fully supports the position which the Church has taken. With much justice, Dr. Francis J. Hall remarks: "Neither the imparting of definite Christian doctrine, the light by which alone true religion can be practiced, nor the training in the specific practices of religion, can safely be deferred beyond the preadolescent and formative period. If any determinative lines of religious education fail to be carried on *pari passu* with the development of the child's mind and habits from the start, opportunities will be lost which are God-given, and which will never again be so favorable for lasting results. Psychology appears to furnish the explanation. The impressions received in childhood are peculiarly deep and abiding. The mind is then a *tabula rasa*, and the memory is especially tenacious. Religious principles are apprehended in their more elementary content and bearing with an attentiveness and intuitive certainty rarely, if ever, experienced again in the same degree. And this is the psychological aspect of the law laid down by Christ with regard to children, that "of such is the kingdom of heaven." And experience shows that this is due partly to their innocence, or freedom from the spiritual dullness of vision which later and worldly sophistication brings; partly to their powers of memory, which make the truths and practical principles learned in childhood the ones most certain to be recalled in the later crises of spiritual experience; and partly to the law that the things which first gain possession of the human mind are apt to retain such possession forever—often recovering a determinative influence even after being pushed beneath the threshold of consciousness by worldly cares and sophistications. The child-believer possesses an anchor to the windward the pull of which will avail when the storms of mature life blow themselves out." (Religious Education of the Young, in Anglican Theological Review, May, 1924.)

This general principle I would apply to a more particular case. If early religious teaching exerts a decisive influence on the entire outlook on life and on the orientation of life, then no doubt also the peculiar quality of this teaching will have some special and far-reaching importance. The quality of the teaching as I understand it depends on the stress and emphasis which is placed on certain elements rather than others. Religion can assume various aspects according to the different ways in which it is placed before the child. Having many phases, one may be placed in stronger relief than another and this of course will very much alter the impression which the child receives. I have in mind two types of religion; the genial, attractive and winsome type and the stern, austere and severe type. Religion can be made attractive and it can be rendered forbidding. This is entirely a matter of emphasis. There are those who delight in presenting religion in its severer aspects. They stress the inhibitions which it places upon conduct; they dwell on the restraints which it imposes; they enlarge on the sacrifices which it demands and accentuate the punishments which it threatens. There is truth in all this, but it may be onesidedly and disproportionately emphasized. In that case we have the stern and severe type of religion. Aptly it may be called the religion of fear. There is a type of mind to which this phase of religion makes a distinct and strong appeal. In some families it is constantly cultivated. Experience, however, tells us that in most instances where children have been reared in this kind of religion, they become disaffected towards religion and in later life give up ecclesiastical affiliations and

abandon religious practices. The religion of fear fails to take deep root in the heart of the child. We would conclude, therefore, that in the earliest teaching the fear element should not be placed in the foreground nor be allowed to dominate the whole perspective. The child is not naturally rebellious to the law and consequently need not be approached with terrible threats of awful punishment. Rather than religious fear we would have religious reverence instilled into its heart.

Modern psychological research has discovered that fear is a dangerous emotion that may readily result in grave mental maladjustments. Occasionally we come across cases of mental disorder and psychic disturbances that clearly have their root in distorted religious notions. In all of these cases at the bottom of the trouble lies some overwhelming dread that upsets the mental equilibrium. It is fear pushed to extremes that has produced such sad results. It might not be difficult to trace mental disorders of this type to a religious instruction that has given unwarranted emphasis to the fear element in religion. Many never get over the evil effects of such teaching. Through their whole life they carry with them a burden of anxiety that weighs heavily upon them and makes their life a real misery. It sometimes happens that the child's imagination is filled with the most terrifying pictures by the teacher of religion. This is a serious mistake. Religion is not intended to strike terror into hearts. It is surely not meant to fill the mind of the child with anticipations of dread.

In the early teaching, accordingly, religion should not chiefly be associated with the emotion of fear. This note must only be touched lightly. No doubt, in due and proper perspective the awful retributions that befall the wicked may be exhibited to the view of the child. But the childish gaze must not be permitted to become actually fascinated by the horrors of the terrible penalties that are meted out to the transgressor. To terrify is always poor pedagogics, especially as we know that the keen edge of fear wears off very quickly and becomes dulled. It is a strange but invariable observation that the motive of fear, however powerful momentarily, has no abiding and lasting force. It is unwise to appeal to this motive almost exclusively. We should therefore not teach religion in a way that it mainly appears to be a thing that injects fear and that is essentially connected with terrible and dread inspiring associations. We do not intend to take the fear element out of religious teaching because it has a legitimate and useful function, but we warn against disproportionately emphasizing this one phase to the neglect and detriment of others which are equally important and more calculated to gain affection and win the heart.

Religion also has its brighter sides and it is well to bring these to the attention of the child. Taken all in all, religion is much more promise than threat. It rather draws men than drive them. It uses the goad only when the gentle invitation remains unheeded. Hearts cannot be forced, they must be won. It is that what religion is trying to do, especially with regard to children. It wishes to gain them by its sweetness and its love eliciting capacity. As a consequence, it is this phase that should be chiefly stressed in the early teaching of childhood.

The strongest motive to which man responds is love. It exerts a power that is equalled by no other motive. If reinforced by religion it becomes a conquering power to which nothing can resist. The wise educator will take pains to stimulate this motive in preference to the motive of fear. He will make religion appear as something that will fill the heart with love, enthusiasm and absolute loyalty. This can be done by stressing those elements in religion that are calculated to arouse the passion of love. If God is described as the benevolent father and supreme benefactor rather than the stern and inexorable judge, the heart of the little child will go out in love to Him. It will delight in doing what pleases Him. It will dread to offend Him or to do anything by which it might incur His displeasure.

It is all a matter of emphasis; but important results depend upon the right way of approach. When we insist that Christianity be presented as a religion of love we are in full accord with the Scriptures. It is true that the Lord points out the fearful penalties that follow the sinner, but they do not loom overshadowingly large. Mostly

(Continued on Page 230)

THE PUPIL AND THE TEACHER.

By Charles Phillips, A.M.

(Continued from September Issue)

Sullenness is one of the traits most easily discovered in a child. Hardly a class that does not have its "sullen" boy or girl, heavy, unresponsive, dull. But the wise teacher, noting this failing, will analyze it and if possible trace it to its origin. It may, as we have seen, have its source in the teacher herself, thanks to too much driving. It may have a physical cause. It may be a "hold over" from some unfortunate experience of the preceding school year. The worst mistake to take in dealing with the "sullen" child is the stressing of attention. Patience, a little more and a little more, and still more study of that child, may draw him out and discover undreamed of qualities under his "dark skin."

So with untruthfulness. Most children lie; but sometimes we hear it said that certain children are "congenital liars." But if we ever hear that said of any particularly child, or are tempted to say it ourselves, it will pay us to look carefully into the matter. There is no such thing as a "congenital liar." Children may learn to lie, at home, on the street, or at school. But liars are made, not born.... and sometimes, alas, teachers make them. We all know the old story of the irate father, who, whipping his boy in a rage, cries "I'll teach you to lie to me!" He was giving his son a good lesson in lying at that moment, the lesson of bodily fear.

Whenever a child is caught in a lie, the first cue for the teacher is to get the child to see that the misdeed about which he is lying, no matter how bad, is not as bad as the lying about it; or at any rate, only makes it worse.

Is laziness a trait of some of our little individuals? Perhaps, by whatever methods the world may be supplied with liars, there is really such a thing as congenital laziness. But if the child is a victim of that disease, he can be cured. And, after all, he may not indeed be lazy at all. He may be fatigued. Disease, toxious, poisons in the nervous system, will produce a fatigue of spirit that may look like laziness or dullness or sullenness, or all of these put together. Such toxious not only retard the training of a child in new habits of energy and enterprise, but retard also the breaking of old habits. "When vitality is reduced, old nerve paths lack resistance, new paths offer resistance." Here the health-card may be a definite guide in the study and development of individuality. A good rule for dealing with both the lazy and the sullen child is "wake him, don't shake him" out of his lethargy.

Or let us take the natural curiosity or inquisitiveness of a boy or girl. That is a trait common to all, but still so especially marked in some individual pupils that it is remarked upon. There is no human trait that can be better utilized than this if the right beginning is made, the right method of attack employed. But that right beginning is never made by shutting off a child's questioning with impatience or evasion. A teacher should never be too busy or too preoccupied to respond to the natural inquisitiveness of a pupil—of course, within the bounds of order and discipline. She should, rather, welcome the inquisitiveness as one of the most direct avenues to the secret of the youngster's individuality, and as one of the finest and most pliable elements in the

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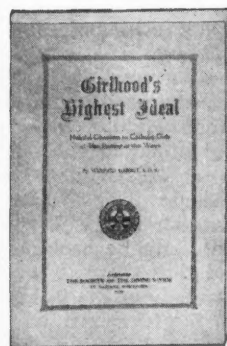
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"Education cannot be wholesale," writes Edman (I think in his "Human Traits." I find the quotation in my note-book, but am not sure of the reference.) Education, the same writer tells us, "must be so adjusted as to utilize and make the most of the multifarious variety of natural abilities and interests which individuals display. If it does not utilize these, and instead sets up arbitrary molds to which the individual must conform, it will be crushing and distorting the specific native activities which are the only raw material it has to work upon."

These natural abilities—and disabilities—show themselves in so many diverse ways that we must keep our eyes open if we are to utilize and fructify them. Take the simple matter of spelling, for example. Spelling is nothing but memory-exercise; but anyone who has tackled the study of mnemonics, knows that no matter how well trained, nevertheless the capacity for memorizing is very unevenly distributed; is in fact, sometimes, surprisingly lacking in certain natures, otherwise well endowed, if indeed not talented. The famous author Charles Warren Stoddard could never learn to spell. He was a "pure phonetic." All his manuscripts had to be gone over; I have dozens of his letters which would make a Fifth grade pupil blush, so far as spelling is concerned: veil was always "vail" with Stoddard, window "windo," and so on. And yet he a master of English. I knew a pupil once who could get one hundred every day in her spelling lesson, but could not correctly spell half the words of the same lesson a week later—no not even the next day.

When we discover a child of this sort, it is foolish, it is criminal, to begin chastising and punishing. The first thing to find out is, why that child cannot spell. Perhaps this is a case of mental weariness, of inattentoin growing out of fatigue or debility. If such be the case, imagine the condition of that child, of aggravated debility and increased fatigue, by the time it has had to "write the word one hundred times on the blackboard!" Think of that little mind and those little arms subjected to such a disciplining! Individuality in a child is often murdered in this way or worse still, perverted.

Incidentally, it might be mentioned here that spelling, like other lessons, can be used directly to inculcatemorals in our little individual. No better more concrete lesson can be found, in the doing of a thing "right, because it is right," than spelling. A word is spelled right only when it is spelled right, and not alone because the teacher says so, or because others do it so. A child can be brought to apprehend this, to understand that there is such a thing as an absolute, outside and above the teacher's authority—an absolute which the teacher only represents. Individual righteousness can be developed in this way without any appeal to mere personal arbitrariness.

Speaking of mental fatigue, and at the same time reverting to our note regarding the watching of children, the studying of their expression under special reactions, it is a profitable thing to observe the reaction of certain children to the class program. Much can be learned of a child by noticing "from

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the word go," how he or she responds habitually to the announcement of this or that lesson. In fact, a judicious study of the child from this angle should be an aid to the teacher in building up her program. Morning hours are thought by many to be the best for memorizing. Check up your class on this point and see if it be so. And, as I began to say, watch the habitual reaction of children to the calling of this or that lesson—not merely to guess whether they are prepared today for it, but to go further, to probe deeper, and find out how this or that particular study affects them and interests them.

This reminds me of examinations. When I was a youngster, I used to get into a panic, literally into a cold sweat, over mathematics exams. Why? The only reason I can give now, at this later day, is "the teacher." I remember one teacher who invariably announced such examinations as a Medaeval headsman would announce an execution. And more than that, once the torture was launched, this teacher would begin "tiptoeing." I don't believe he meant to sneak. I think he wished only perfect quiet in the room—during the execution; literally, a deathly stillness! But every little while one suddenly discovered him standing at one's elbow. As for me, my mind, my brain, my hand, my very soul was paralyzed at such moments.

That teacher was distinctly of the old school. No boy in his classes possessed any such thing as an individuality. He would not have understood, even if anyone had explained to him the reaction (in those days "reaction" was a purely chemical term) of certain boys to certain lessons and examinations. The fact was, he so paralyzed me with his tiptoeing that I am quite sure he often thought my halted hand, my blank confusion, was the betrayal of a guilty conscience, caught in the act, or just on the verge, of copying or cheating. That, at least, is what his black piercing eyes seemed to say to me. I could feel them boring through my back.

* * *

This study of certain children in relation to tests and exams should really be carefully made, in all fairness, by their teachers. And it will prove a profitable study, yielding many a revelation of character and aptitude. No teacher but will admit that certain pupils, normal and bright and averaging well, or even averaging high on the score of class work, fall down, nevertheless, on exams, especially finals. And surely no teacher needs to be told why? It is nerves, of course. The best remedy to apply to such cases, if exams there must be, is the informal test, unannounced. This is, really, a silent appeal to the individual; whereas the general examination is too often a mere group affair. After all, the prime object of an examination is, not to find out how clever your class is as a whole, but to find out how Johnnie Jones and Mary Smith are progressing mentally and developing their individual powers. Many a youthful career has been shadowed, if not blighted, by the teacher "failing" a pupil on the sole evidence of a formal and final exam, without any regard to the individual capacities of that pupil. Of course, the trouble is not to be dated as of examination day. It goes back to the first contact of teacher and pupil—to the time when the teacher should have begun her study of that individual boy or girl.

Happily, teachers of this type, and of the tiptoeing headsman genius, are not so common nowadays. But the ill fruits of their methods, of their blindness to the individuality of the pupil, still live. For myself, I can testify that it took years to cure myself of the notion that I was a "dub" at figures. It was not, in fact, until I discovered in mature years the fascination of mathematics as an exact science that I "grew up" out of that nullifying, that blighting notion of incapacity, bred in me by a teacher to whom, in spite of daily and hourly contact, I remained forever, a stranger—a mere specimen of the common wild animal known as boy.

I recall an incident which revealed in a dramatic manner what sometimes happens when the teacher, regardless of months of contact with the pupil, is still not even acquainted with him. A teacher in the Eighth Grade was having a tourney at mental arithmetic, a favorite indoor sport of his, as I knew, and one which he could easily have made into a very profitable pastime for his pupils, had he studied how to go about it. This day he called repeatedly on one boy who, though bright enough looking, never could answer. I, visiting the class, studied that boy for a moment or two, and it took but a few seconds to discover that he was a fine-grained sensitive sort of little chap whose wits were for the nonce completely stunned by the whirlwind attack of the teacher's questioning. Posing each problem, his outstretched arm seemed to play like a flail over the room as he called out, "You?" "You?" "You?" to each pupil, scarcely giving the children time to get to their feet before he cried "Sit!" and flew to the next.

Finally he came back again, for the dozenth time, at that boy who had so repeatedly failed. "You?" he said, and he almost screamed it—yet he was really laughing, a nervous staccato laugh. "You! Stand! Answer!"

"I can't," the boy replied, rising. There was something quietly ominous in the tone of his low voice. I caught it; I could see that the teacher was making the wrong sort of attack in that quarter. "He doesn't know that boy," I commented to myself. He had stirred something in him, by repetition of harrassment, that was tense and tight. But he was respectful, and certainly he was honest, confessing his "can't" before the whole class. His tone seemed to me, to say, "you know well enough, teacher, that I can't. You know I am not quick enough. And here, before the class and before visitors, you make a show of me."

The teacher got none of this; or else he got it all wrong. Anyway he instantly became sarcastic. "Indeed?" he sneered (yes, it was a sneer.) "Then perhaps you had better join our guests and be one of our visitors," whereat, with mock ceremoniousness, he placed a chair on the rostrum for the boy. A little tense and pale, outraged in his inmost spirit, the lad marched to the front and sat down.

The test went on. Then suddenly the teacher wheeled again on the culprit. What happened next took the breath out of the classroom — and the guests. "I beg your pardon," said the boy, very coolly but with perfect politeness, rising from his visitor's chair, paler than ever now, "I beg your pardon, but I am visiting today."

(To be concluded in November Issue)

SALIENT POINTS IN GENERAL METHODS.

By Mother M. Anselm, O.S.D.

(Continued from September Issue)

IX. The Laws of Association and Method.

In our last lesson we saw that an effective aid to memory was to establish numerous associations. These associations may be of various kinds, according to the way in which they are made. In psychology they are called the Laws of Association. We have associations of similarity, where two unrelated ideas are brought into the focus of consciousness by the recognition of a similarity existing between a present idea and one which had previously passed through consciousness. For example, a new process in percentage is being taught. Children remember similar processes they have learned in decimal fractions. If the children do not remember, the teacher will revive the old knowledge and link it up with the new lesson.

Another, the negative phase of similarity, is association by contrast or difference. If I say black, its opposite white is called up. In geography this law helps fix many facts otherwise too uninteresting to memorize; for instance, the configuration and physical features of different countries.

Association by contiguity would embrace association of an act with a place, a scene with its setting, dates with events, countries and their products, the verbal memorization of poetry or prose. This is perhaps the most mechanical and least reasonable of associations, but is employed very profitably where it would be difficult to establish other relationships.

The most valuable of all in the teaching process is association of **cause and effect**. The child is made to see relationships—he reasons. Knowledge thus gained becomes vital, permanent and truly educative, because it is the fruit of the child's mental activity. It is used to best advantage in the teaching of history and civics in the upper grammar and high school grades.

Educators have devised type forms of lessons which establish direct lines of association between separate lines of information. In the Herbartian steps the process of association takes place in the comparison or abstraction.

X. Enlisting the Adaptive Instincts as Aids to Method.

The instincts are God-given aids to acquire knowledge and the good teacher recognizes this fact and enlists them whenever and wherever possible. **Play**, **curiosity**, **imitation**, and **constructiveness** have been instrumental in teaching the child many things before he arrived at school age; and **emulation**, **pugnacity**, **the collecting instinct**, and **ownership** must be called upon to help the teacher interest the child in his studies once the novelty of going to school has worn off.

The educational value of **play** has been recognized but tardily by educators. And yet play is the child's spontaneous activity—Nature's own means of development. Froebel had some conception of this powerful educational factor but did not understand the workings of the child's mind well enough to apply it efficiently. He expected too much of the child. His symbolism was far-fetched and his method formal and artificial in many ways. The present day

Kindergarten lays more stress on real play and less on intricate "occupations." In fact, the primary school teacher has converted much of the grade work into interesting play, so that children learn their lessons as easily as the rhythmic games on the street or playground. We have reading, arithmetic, and language games to help the first and second graders over the drudgery of laying the foundations in the three R's. Very often this is carried too far. The teacher under-estimates the child's powers and desire for real work and deprives him of the satisfaction and intellectual development attendant on surmounting real difficulties. Modern educators are apt to err on the side of too much play. They make the path to knowledge too flowery and so do not give the child opportunity to exercise **self-control** and **self-discipline**. The value of play does not lie in the making of the mental pabulum as easy to swallow as possible, but in the spirit of **competition** and the appeal to **fairness** and **teamwork** that it engenders when rightly directed.

Curiosity is one of the instincts which plays an important role in education. Without it there would not be much desire to learn. It stimulates the young mind to explore the unknown to ask the why and the wherefore of things, but, if allowed to run riot, may cause a lot of mischief. Every instinct is good when properly directed and controlled. The teacher may make use of curiosity to arouse expectancy and get immediate interest to acquire the necessary knowledge in the most direct way.

Imitation is a form of play and may be conscious or unconscious. We may call it the child's greatest educational asset in early life, and it is recognized as the earliest **method** in primitive education. The importance of having the child surrounded by good models is conceded by all. **Dramatization** is a higher form of imitation and may be used with great effectiveness in teaching good expression in reading and teaching leading events in history. **Constructiveness** is another form of imitation and very often found strongest in those children who lack facility in the usual forms of expressing themselves in speaking and writing.

XI. Emulation.

Emulation is perhaps the most potent force in the world for bringing about progress; and yet, how it has been decried by those who rant about "higher motives of action." Little do they understand that the boy is father to the man. The child alone in the bosom of the family has little need of being prodded into doing his best. He is the center of his little universe. All join in singing his praises and marveling at his wisdom. He is the admired of doting relatives and his achievements are incomparable. But as soon as the darling goes to school and becomes conscious that others are his equals or his betters, **emulation** keeps him from being satisfied with himself or lagging behind.

Of course, here again, the teacher must direct and control so that friendly rivalry will not end in jealousy, and competition arouse the desire to cheat, and end in engendering selfishness.

Perhaps the most wonderful applications of emulation are those found in vogue in the Jesuit schools. St. Ignatius and his followers early recognized the potent factor of stimulating to high endeavors and recommend it again and again in the Ratio Studio-

rum or Method of Procedure laid down for their schools. And History tells of heights attained, eminence recognized, success made possible by those whose genius was stimulated by a judicious application of the means offered by an appeal to the **Competitive instinct**. The minds of young students are aroused so that their senses are quickened and they fairly run to obtain the desired goal.

After all, material success in life is largely dependent on the response there is made to this instinct. If school is to fit one for his place in business one must have learned to cope successfully with others in the same field. To the adult the thought of having succeeded better than one's rivals is reward enough. But the young need something more. They must see a more tangible good as a reward for their extraordinary exertion either in aiming to attain some virtue or coming out ahead in some difficult lesson. This justifies the awarding of premium for excellence.

It is really gratifying to note that the most modern books * on pedagogy give emulation its just due in the teaching process; but instead of praising those who so wisely made use of it and in spite of all that was done to belittle and decry it, held on to what they knew to be of incalculable service to stimulate the young mind, these modern educators go out of their way to give the Lancastrian monotorial schools the credit for having used it effectively and cite the Protestant Sunday Schools as shining examples of emulating their pupils to win prize Bibles by a system of colored tickets given for memorizing texts, without once mentioning the Jesuit schools. Why, long before there existed any Protestant Sunday Schools the Jesuit and other Catholic Schools did and still do use it with the greatest success to spur on to high endeavor in morals and learning.

Every fair-minded student of Education knows that the educational work of the Catholic Church does not always get its full measure of praise from the writers of History of Education. Writers cannot very well pass over what is so evident and obvious, but they tend to minimize or modify their statements so as to make students think that however good "medieval" methods might have been in the past, they do not measure up to the present day standards. They write of the past glories of the Jesuits, for examples, but say never a word of their present work. ** The intellectual world of today is Kantian and evolutionary and this spirit necessarily pervades all the modern output of pedagogic literature. If we are compelled to use these books for want of something better, we must purify them and hold fast to our Catholic principles, that **Religion is the soul of education**. Catholic Teachers should be saturated with Thomistic philosophy which will serve as an antidote and stabilizer to the materialistic content of Educational Psychologies and other like works in the modern teachers' libraries.

Just as the Latin teacher in the Jesuit Schools found it helpful to divide his class into rival camps—the Romans and the Carthaginians, so the modern teacher may give the divisions names that appeal and are meaningful to present day conditions and

*See Parker—"General Methods of Teaching in Elementary Grades"—Chapter IX.

(Continued on Page 230)

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HOW A REFERENCE LIBRARIAN SUPPLEMENTS THE WORK OF A CLASSROOM.

By Burton Confrey, A.M.

(Continued from September Issue)

This led to a discussion of Sienkiewicz which included these contributions: "With Fire and Sword would strengthen faith more than all the pamphlets in the Rack because it reveals how people live in Catholic countries." "Sienkiewicz's trilogy is the finest thing I ever read. No fellow would want to read Dumas if he met Sienkiewicz first because the action in the latter's works is more exciting, more natural, less offensive." "In reading *In Memoriam Bellamy Storer* (letters privately printed) I came across this interesting statement (p. 22): "Roosevelt used to quote and declaim scenes from Sienkiewicz's novels, *Fire and Sword*, *The Deluge*, etc. He even called the President 'Old Pan Harrison.' It gave him a thist for what he considered to be the 'sport' of war." "The Trilogy is faithful to Christian principles throughout. In the introduction to *Pan Michael*, Jeremiah Curtin, the translator says: 'The theme of *With Fire and Sword* is love and sacrifice to duty, of *The Deluge* love ruined by meanness and dissipation and gained by sacrifice—an allegory of Poland's struggle, of *Pan Michael* love triumphant in death.'" "One instance of Sienkiewicz's artistry is found in the death of the hero at the end of *Pan Michael*. You don't expect it, but when you look back over the story you realize that it could not end otherwise." "Throughout the Trilogy (2000 pages) we have Zagloba, a humorous character with a heart of gold. In comparison Shakespeare's Falstaff loses, for Zagloba's humor is always clean." "Sienkiewicz has been charged with indecency in *Quo Vadis*, but his purpose was to show the neopagans of the 1890's what real paganism was."

The mention of Jeremiah Curtin's translations of Sienkiewicz led to a discussion of translators, of Constance Garnett's work with the Russian, Teixeira de Mattos' translations of Faber, Arthur Way's and Gilbert Murray's translation of the Greek, and so on.

At the next meeting the demand for the Trilogy brought up the question of inter-library loans. These Mr. Byrne explained and negotiated, and there is always a waiting list for Sienkiewicz.

Rene Bazin came up for discussion. Someone raised the question whether *The Nun* was not badly named. The definite article would suggest that the important figure in the book was a typical nun, whereas she was a Protestant's idea of a nun—hypo, hyper, ineffective, pietistic. The fault is that of the translator and not of the author evidently, because there is a real nun in the book.

Mr. Byrne then talked about *The Book Review Digest* and read a review of Michael Pupin's *From Immigrant to Inventor*. A discussion of the popular type of biography followed. One student has read of Pupin's gift to the Federal government of his inventions relative to the control of static interference with radio transmission. This mention of idealism and generosity led to Mme. Curie's biography of her husband, recalled Steinmetz and Jean Henri Fabre.

All members of the Club study in the College of Science so that Fabre's works have become popular. One enthusiast, whose inspiration had come from

reading an article in..... (later reported as that of Muttkowski 29:442, August 25, 1923), started a run on our two sets (18 volumes each). He ensnared his hearers into wanting to read "the incomparable observer" by citing Fabre's statement that he owed his lucidity of style to Newton's Binomical Theorem. He recommended (quoting Dr. Muttkowski) the essay on "The Hormas" as a summarizing revelation of Fabre's aims and purposes. The mathematician he urged to read *The Life of the Spider*, to those interested in surgery *Hunting Wasps*, to everyone *The Life and Love of Insects*, *The Sacred Beetle*, *The Social Life of Insects*. For vivid portrayal of pomp and pageantry he suggested the processionaries in *The Life of the Caterpillar*, for gruesome feasting *The Life of the Grasshopper*.

One student objected that he found *The Life of the Caterpillar* uninteresting; to him another suggested Bicknell's *The Human Side of Fabre*, "because if one realizes Fabre's devotion to science in spite of his poverty, he can learn to like his work, particularly since Fabre wrote more like a story teller than like a scientist." The enthusiast added the suggestion that if you begin with *The Life of the Fly*, you understand the other volumes better.

Someone who had seen Lillian Gish's interpretation of Crawford's *The White Sister* showing in South Bend at the time, asked about F. Marion Crawford's Catholicity. Mr. Byrne recommended the Saracenesca series and with it Elbridge Colby's article, "The Priest in Fiction," in the *American Ecclesiastical Review* 53:24-38 and 156-69, mentioned Crawford's desertion of Catholic tradition in *Casa Braccio*. He then gave this list of questions for discussion at the next general meeting:

Why is or is not the subject of the breaking of vows suitable for a novel, a play, or a moving picture? Which is the most artistic ending: that of Crawford's novel, of Viola Allen's dramatization, of Lillian Gish's or Viola Allen's picturization? Which is the most admirable in restraint? Cite instances. Which the cleverest in suggesting events to come (forecasting)? Examples. How did the moving picture compare with the novel in revealing contemporaneous action in the lives of the different characters? In cutting back?

(At the next meeting the students exchanged opinions freely under Mr. Byrne's leadership. He had read the novel and had seen the play and the picturizations. The endings in each case he reviewed, and not the least interesting of the evidence offered was that from Canto V of the "Paradiso" in which Beatrice says to Dante: Holy Church can dispense us from keeping our vow, not in the essence of it but in the form which we had devised, as was permitted to the Jews.... Vows should not be taken lightly and inconsiderately as did Jephtha and Agememnon and made weep all, wise and foolish, who heard of that strange sacrifice.)

A student reported having read Arthur Machen's *Hill of Dreams* in which, he said, the taint counteracts the effect of the beautiful English. Mr. Byrne called attention to Father Gillis's articles in the *Catholic World* (January-July, 1924) on Shaw, Wells, and other anti-Christian writers. Later the students heard talks on what was wrong with the naturalists, the pessimists, and the agnostics, and tainted modern authors, with Van Loon's *History of*

Mankind. Thomson's *Outline of Science*, the Cambridge History of American Literature (Professor Bassett on Lea as a historian) and the necessity that university men investigate contributors to "standard" works.

Someone asked about histories, and one student spoke of Fiske's *The Beginnings of New England* as scholarly. That led to recommendation of his *The American Revolution*, the *Mississippi Valley in the Civil War*, and so forth, of Shapiro's *Modern History of Europe*, Parkman's *Montcalm and Wolfe*, Hayes' *Political and Social History of Europe*, and such parallel reading (with the salt of caution) as *Eminent Victorians*, *Strenuous Americans*, *Geniuses of America*. Of course mention of Strachey brought mention of *Queen Victoria*.

"For those who know how to read, history teaches as nothing else can, that a human soul, centred, in truth and right, is invincible, acts with the power of God, and like Him, prevails. But to youthful minds its pages do not make this lesson plain. They are drawn to deeds of prowess..... They read with the heart and the imagination: they do not yet understand what labor it costs to learn how to read as great minds read. They are hungry for sensation..... But when they come to see how less than nothing is the baby world in which they have been living, what they know becomes ignorance and what they do sheer vanity.

"Young readers, if they are destined to make themselves a home in the world of books, are taught first of all the wisdom of modesty. If they cannot learn this the use and worth of books must remain hidden from them."—Spalding.

When twelve o'clock approached Mr. Byrne mentioned works of Tom Daly and Dr. James J. Walsh, who were coming to the University before we would meet again, and asked for suggestions for future meetings. When they began to flood him with "a general talk on Booth Tarkington" (many of the students are from Indiana), "a discussion of Lord Charnwood's biographies of Lincoln and of Roosevelt," "all the books about Roosevelt," "some good stories short enough to read between classes," "books on vocational guidance," "anecdotes of Maurice Francis Egan, Charles Warren Stoddard, and other men who used to be at Notre Dame," he asked that they submit their suggestions in writing.

The flood of varied questions about O'Brien's *Trdoden Gold*, Du Maurier's *Peter Ibbetson*, Masefield's *Sweeps of '98*, Stephen's *Crock of Gold*, Green Branches, Deithre, Eugenie de Guerin's *Letters and Journals*, and so on, I shall discuss at another time.

By way of conclusion I add that the secret of leadership in a reading club of this sort seems to lie in wide reading, in knowing what you are recommending (lost confidence in a leader's judgment is not readily regained), and in having your files or notes within reach so that you can follow any lead the students give.

The enthusiasm of the students is so contagious that one does not grudge two hours to the meetings Sunday morning or the time given to individual conferences.

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Yours sincerely,
A. M. LEYDEN,
Pastor.

Dear Mr. Lewis:—The advertisement of your Story Method—"Let the Fairies do the work for you"—appealed to me. I examined your

method and introduced it in the parochial school at Fremont, Nebr. It met with great favor from the Pastor, the parents and all others to whom I had the privilege of explaining it.

To say whether the children or I derived more pleasure from the lessons would be difficult. The eagerness with which they looked forward to each new story and their surprise and delight on seeing the queer looking fairy or dwarf, and on learning the sound have been a constant source of pleasure to me.

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THE CATHOLIC SCHOOL JOURNAL
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EDITORIAL COMMENT.

Revolting Against Faddism.

Dr. William McAndrew, superintendent of the Chicago public schools, deplores in his annual report the tendency to overlook the result of actual tests in reading, writing and arithmetic, which, he says, reveal that students have an unsatisfactory standing in these subjects. He declares that Chicago must "get into the movement to change education from a Fourth of July boast to a proved science."

Frequent examinations of the product of teaching, as a necessity to determine its efficiency, are among the remedies on which he insists. He observes that interruptions to teaching are too numerous, and must be reduced. Finally, he refers to "the bewildering course of study," and asserts the need of "a general overhauling of the crowded modern curriculum." As for fashionable innovations, like the platoon system, instead of favoring their acceptance off-hand, simply because they are novelties, he recommends their study by commissions.

It is interesting to note this praiseworthy attitude of the head of a public school system whose pupils number upward of half a million. Superintendents of parochial schools in different parts of the country who have patiently resisted the tendency toward faddism are entitled to apologies from their critics, now that their wholesome conservatism is so notably paralleled.

Science and Faith.

Is there conflict between religion and science? Is learning fatal to faith? This old question is revived in the essay on "Light and Love," by Luis H. DeBayle, in the August issue of *Inter-America*.

He begins by exhibiting the fallacy of the assertion that "scientific truth is beyond the realm of doubt," by calling attention to the part played in physics and other sciences by hypotheses, by reminding his readers that "the true savant is the one that says frequently, 'I know not.'" It is not the true savant, it is the pseudo-savant, who prates of "scientific certitude," who claims for the teaching of science a finality that it does not possess.

The essayist quotes from Paracelsus that "What is regarded by one generation as the essence of wisdom is not infrequently an absurdity to the succeeding generation; and what passes for superstition in one century may constitute the basis of science in the next century." It is not against science that this argument proceeds, but against the arrogance of mock-science, for the true scientist is a seeker for light, and realizes that man's conceptions of universal truth must be partial while he is on the way to perfection. The true scientist realizes that "the finite cannot contain the infinite."

All truth must be one, and the truth of science must support the truth of religion. What in the name of science presumes to attack the foundations of religious faith provokes challenge from the faithful. Refusing acceptance to atheistic error, how often have the children of the Church seen the fantasies of pseudo-science swept away!

Another Educational Innovation.

The platoon plan is the latest innovation proposed for public schools. In some places it has been introduced against loud protest on the part of teachers, who assert it will further widen the gap between pupils and their instructors, diminishing the teachers' influence, and in that particular, irrespective of others, resulting in positive injury to the schools. The rage for novelty is strong among public school directors, who in general show no disposition to avert the criticism that they are fond of fads.

School directors in many instances are business men. The platoon system proposes to reduce the "overhead" in educational work, thus presenting itself in an aspect which from the standpoint of business is highly practical and attractive. With pupils proceeding from one room to another, hour by hour, as they take up different subjects of instruction, the equipment used in each room will be continually employed, sufficing for different platoons, one platoon following another, the teacher in charge of each room imparting the same lesson to each succeeding platoon. In fact, the system seems to be an adaptation of methods in vogue at the Ford factory.

Dealing with insensate material, the system may be "the last word" in

factory methods. But labor-conserving economies admirable in the construction of an automobile may leave something lacking when applied to the education of human beings. The child has a moral as well as a material nature. Spiritual values must not be lost sight of in planning for the training up of the child. Children learn by example as well as by precept. The platoon system in its present form tends to put a gulf between teachers and pupils, by reason of which the character-forming influence of teachers upon pupils would be almost entirely lost.

For Scholars Yet Unborn.

From Germany comes the report that a professor in that country is collecting phonograph records for posterity. This is a fascinating idea. Think what scholars would give for disks reproducing orations of Cicero, conveying the tones of his voice, and its modulations, and much of the manner of his delivery, and also supplying a model for the pronunciation of the Latin language as it was spoken authentically in its classic age. But Cicero and his contemporaries lived two millenniums before the phonograph was invented, and the proper pronunciation of Latin has been lost to the world. However, there may be aspects in which the age that now is will stand to some future time as the age of Cicero stands to this. When the Twentieth Century becomes the subject of academic research, records prepared by the German professor may have value beyond computation. Despite the wreckage wrought by time, the generation now extant has inherited priceless legacies from the past. Gratitude for such benefits may well find outlet in the direction of providing potentialities of illumination for the scholarship of the future.

Vocational Training Approved.

The extension of formal educative effort into new fields is a movement characteristic of the age, and there is no telling where it will stop. One of the subjects discussed at the convention of the American Hotel Association at Cleveland in July was the raising of funds for the establishment of schools of hotel management.

Why not? The benefits of technical education have been demonstrated in countless directions. Time was when each new undertaking of the kind was confronted at the outset with conservative objections. In their infancy, for instance, commercial colleges were derided; but today the value of systematic instruction designed to fit young people for business careers is so generally acknowledged that commercial courses are offered in most of the universities as well as in high schools throughout the land. A long memory is not required to recall when the idea of schools of journalism was ridiculous, but it is not ridiculous today.

Vocational training has received a distinct impulse in the period which has elapsed since the World War. It offers to those who receive it a

broader outlook than was possessed by the average youth whose introduction to the requirements of the calling upon which he must depend for subsistence began only when he was committed to the formal pursuit of that calling. It tends to develop a habit of proceeding upon principles rather than depend wholly on formulas arbitrarily prescribed. This being the case, it may be regarded as a harbinger of progress.

Care of the Eyes.

Now come the long evenings, when people young and old do most of their reading, a great deal of it by artificial light. The approach of winter suggests a timely topic for teachers addressing their classes in hygienics.

Much practical good may be accomplished by directions for the conservation of eyesight. Without warning, few think of taking even simple precautions until mischief has befallen them, which might have been avoided by the observance of simple rules. Often serious harm comes from insufficient illumination. Too much light is as bad as too little. Children should be warned never to read with the direct rays of the sun falling on the page, and never to read when the daylight is fading, no matter how great the temptation to finish the chapter before closing the book. Even when not looking at anything in particular, it is always trying to the eyes to sit facing a glare; and it is never safe to persist in using the eyes when they feel a strain.

No one should sit down to read without adjusting himself to a position in which the light falls over the shoulder upon the printed page. The head should not be bent forward, but held erect, and the book should be at a proper distance from the eyes.

Reading Poetry Aloud.

Among teachers of reading there is a growing conviction that it is wrong to read verse with no heed to those characteristics of its composition wherein verse is essentially different from prose. To give verse its intended effect when read aloud, such things as rhyme and rhythm and assonance and measure and caesural pause are not to be ignored. Yet in the recent past there have been teachers of reading who deliberately have taught their pupils to slight these important things, with the result that listeners to their elocution often have failed to fall under the spell of the poetry, though it might be authentic messages from bards sublime. The poets themselves never have read their verses in the fashion now rightly criticised and discarded. They have recognized verse as music and have read it with appropriate musical effect, at the same time, of course, avoiding sing-song, which is inane.

The Lost Books of Livy.

From Naples recent dispatches to the press have brought first a story of the discovery of the lost books of Livy, then the denial of this report, and still later the assurance that the books have been found in the library of an old monastery, and that after

the lapse of due time for transcription their contents will be given to the world.

The final story may be true. The wavering way in which it has reached the public may be due to strategy on the part of the finder, who is said to have fled into retirement unknown to his friends; he may be desirous of avoiding the interference of the Italian government, which has a way of dealing in a summary manner with the findings of archaeologists and antiquarians.

Livy's lost books, doubtless would shed light on much that is obscure in the history of Rome and possibly of neighboring nations. Scholars feel confident that Livy would have put into these books much information regarding Carthage beyond what is known to the present age. Of the 142 books of Livy's history all that have been available heretofore have been 35.

Whether or not the hopes held out in the story from Naples prove well-grounded, scholarship must continue to be grateful to the monks of old as the preservers of ancient learning.

A Puzzling Study.

In former times, when every family of distinction had its coat-of-arms and crest, much pains was taken to have the accompanying motto comply with the rules of heraldry. It was required to be brief and ingeniously suggestive; not too puzzling nor too easily understood, nor too arrogant. And it was not to be worded in the mother tongue of him who bore it. Another rule was that the motto should not contain more than eight syllables. This last requisite was not so easy a matter as it may appear to the person who has never tried to put a pithy saying into very few words, and very short ones.

To young people with a taste for looking up the customs of former days, the study of heraldry would be an entertaining pastime as well as an instructive one. Think of the mottoes made familiar through their place in history. Each one complies with all these requirements, and is never too long, and always sweetly humble without losing its dignity. There is the motto of the Order of the Garter, "Evil to him who evil thinks"; that of the English kings, "God and my right"; that of Pope Leo X., "The yoke of the Lord is sweet," surmounting the yoke which was his crest.

In the seventeenth century devices began to go out of fashion, and they survive only in the coat-of-arms of older families. But there is, even in our republican America, a renewed interest in the mysteries of the Herald's College; and it is whispered that in London one can buy a fine coat-of-arms—crest, motto and all—if he can afford to pay a good price for it.

The average American wastes a great deal of time on his newspaper. There are those who aver that the right use of the newspaper can and should be taught in the schools.

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THE TEACHING OF RELIGION.

(Continued from Page 220)

it is the reward for faithful service that He describes in glowing colors. This note the teacher must endeavor to catch. To it he must especially attune the instructions which he gives the very young. It is not difficult for him to imagine how displeased the Lord would be if he attempts to frighten these little ones that are so dear to His divine and loving heart. It can be no pleasure to anyone to see childish eyes open wide with abject fear at the descriptions of the dreadful punishments awaiting the transgressor. Rightly Father Joseph A. Weigand writes: "But while the fear of sin and its punishment must, at times, be mentioned, yet the nobler motives for compliance with the precepts of religion should be most frequently appealed to." (The Catechist and the Catechumen; New York, Benziger Brothers; 1924.)

SALIENT POINTS IN GENERAL METHODS.

(Continued from Page 225)

appropriate to the subject of the lesson. For instance, what boys' class would not become enthusiastic "to root" for the Yanks or the Giants. In girls' classes opposing sides could be named after popular maiden saints or flowers, and pictures or banners bearing the name displayed as a trophy by the winning side. We all know how children will prime themselves to help their side win in a spelling match. Why not use a similar method to obtain better results in Arithmetic or any other elementary subject? Wherever competition enters, you are bound to get results amid pleasurable conditions. It adds zest to work and satisfies.

**See Seeley's "History of Education Chapter XXX, page 192.

HYGIENE

(Continued from Page 213)

The first hour following the afternoon period had best be spent out of doors. Plenty of fresh air and sunshine are man's best tonics. The lessons, or homework allotted to the pupils had best be advised to be done in the late afternoon hour before supper without artificial light as long as the season permits. When artificial light is used it should come from the student's left side and it must never be permitted to shine in the student's eyes. When a feeling of fatigue sets in, or the eyes get tired, a short period of rest should be taken. Studies late at night must be avoided entirely and the hour of bedtime should be a fixed one according to the needs and age of the individual. Some constitutions require more sleep than others, but, as a rule, children of school age should sleep 10 hours, while students should have 9 hours and adults 8 hours of sleep in order to replenish tissues and substances in the system that have been used up during the day, in order to rejuvenate the system. The windows of the sleeping apartment should be open during the night to secure plenty of fresh air. In very cold weather of course they need not be open all the way, but extra covers on the bed are then needed to maintain a sufficient amount of body heat for comfort and restful sleep, while in hot weather people should be covered but lightly.

While we have given a general outline in the above there may be many little points that suggest themselves to the teacher while teaching health rules or giving health talks. The points here given and such as may follow in subsequent articles on the healthful care of various parts of the body and on special hygienic subjects are and will be intended chiefly to serve as a guide for the teacher in schools as well as in colleges. In conclusion we may mention that other means besides recitations and didactic lectures on this subject are available. Wherever auditoriums are at hand stereoptican views or cinematograph pictures may be used for object lessons to large numbers of pupils, greatly increasing interest and memory impressions. Some of these may be secured from the Department of Public Health, Washington, D. C.

HUMOR OF THE SCHOOL ROOM

A Boyish Fitting Rejoinder.

A local celebrity, visiting one of the schools in a certain town, thought it proper to ask the youngsters a few questions.

"Can any little boy or girl tell me," he said impressively, "what is the greatest of all virtues?"

There was no reply.

"We will try it again," said the visitor. "What am I doing when I give up my time and pleasure to come and talk to you in your school?"

"I know, mister!" exclaimed Johnny Smith, raising his hand.

"Well, what am I doing, little man?"

"Buttin' in!" was the startling rejoinder.

Commercialism vs. Discipline.

At a co-educational institution in the west the young men are forbidden to call on the young women students, and a young man, who had been found guilty of this infraction of the rules, was sent for by the president.

"Mr Dash," said the president, "your misdemeanor involves a fine. For the first offense this fine is \$1.50, for the second \$3, for the third \$5, for the fourth—"

"Excuse me, sir," said the student interrupting, "but what would a season ticket cost?"

Quite Manifest

At a reception a woman chatted for some time with the distinguished man of learning, and displayed such intelligence that one of the listeners complimented her.

"Oh, really," she said with a smile, "I've just been concealing my ignorance."

The professor spoke gallantly.

"Not at all, not at all, my dear madam! Quite the contrary, I do assure you."

His Father Knew

"Who is the wisest man mentioned in the Scriptures?" asked a teacher of one of her Sunday school class.

"Paul," exclaimed the little fellow confidently.

"Oh, no Johnnie. Paul was a very good man, but Solomon is mentioned as the wisest man."

"Well, my father says Paul was the wisest man, because he never married, and I think my father ought to know," replied the boy.

Odd Exams Answers

In the millions of answers to questions turned in by applicants for federal jobs, some "gems" are discovered. One applicant declared the largest sound in the State of Washington is "the roaring of the waves." One stated that the feminine of czar is "bazaar," and that the plural of solo is "duet." Here are a few taken at random from the political list: **Question**—Name two of the principal functions of money. **Answer**—To have and to hold. **Question**—Name eleven Arctic animals. **Answer**—Five polar bears and six seals. Another question was: "Who wrote 'Home, Sweet Home'?" The illuminating answer was: "Homer." One applicant for examination gave as the place of his birth "the second floor back room of my father's house." Another stated that the length of his legal residence was "forty-two feet."

A Discipline Measure

While a country school superintendent in the South was making a tour of inspection, he visited a school where the order maintained by the teacher was remarkable. Every child seemed to be absorbed in the school work, and yet the teacher did not impress the superintendent as a disciplinarian. Finally, after watching proceedings for a while, he turned and said in a low tone to the teachers "Johnson, how in the world do you keep such good order? Do you whip the children much?" "No sir," the teacher declared, "I never whip them." "Do you keep them in?" "No sir, I never keep them in." "Do you make them do extra work for punishment?" "No sir, I never make them do any extra work." "Then how do you manage them?" "Well, sir, I'll tell you," the teacher replied confidentially. "When they don't do right I just eat up their dinner and I don't have any more trouble."

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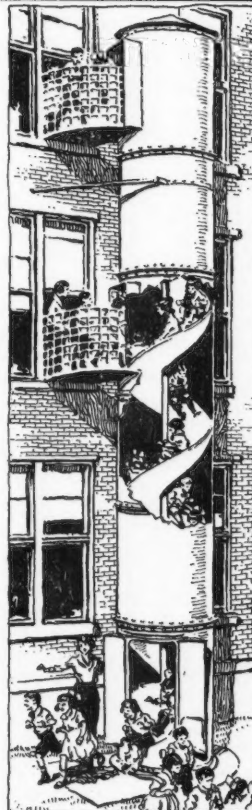
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REBUILDING THE EDUCATIONAL LADDER.

(Continued from Page 210)

is not a question of doing in six years what we are now doing in eight, but of recognizing that some of the work of the present seventh and eighth grades is secondary in character. For example, in my own eighth grade experience we studied American and English literature, United States History, civics and algebra. The task before us is to recognize such studies as secondary in character, label them as such, and segregate them from the studies that are purely elementary, that is, the three R's, or the tools of an education. Further, with our improvement in equipment, improvement in methods, undoubted in elementary education, and better prepared teachers, it is beyond question, it seems to me, that the real work of the elementary school can be done in six years. Hence it seems that the elementary school of the future is to be such, a school limited to six grades.

(Continued in November Issue)

PROMENADING IN LITERATURE

(Continued from Page 216)

While we are at it, we might as well observe that the South Sea Islands have come to figure prominently in modern letters. And as such they are largely the discovery of American. Although Stevenson is the most popular name to be associated with them, and even if other distinguished foreigners have lived and worked in the far Pacific Islands, still their position is most important in the literature of the United States. Men of Stoddard's generation loved to wander and seek out mystery; they craved the poetry of California and the tropics, they wanted adventure which was at the same time beautiful. Names like Herman Melville and Mark Twain would never mean so much to us if they had no association with Hawaiian seas and the spell of the distant East. Nevertheless, it is Charles Warren Stoddard whom one loves to remember most in this connection; the ever amiable, dreamy wanderer whose "Bells of San Gabriel" is one of the most musical of all American poems, and whose friendship Stevenson enjoyed thoroughly.

We have come a far way from Stevenson's *Open Letter* and its style, have we not? But now we can come back to it again, you see, with a fresh point of view. The letter really seems to have been written by a real man. Other interesting figures have grouped themselves round the house at Vailima. That is part of a country which the Americans of a past generation chose for the resting-place of their dreams, and about which they wrote beautifully. We see Stevenson bent over his task of vindicating the memory of a great and selfless priest with a pen which had been carefully trained for the task during long years of writing. Never before had he come upon a subject which aroused so deeply all that was best in him. Father Damien was immortalized by his defender, we say; and yet, in the

end, we may also come to feel that Father Damien in turn kept the name of Stevenson from death. For it will be many years before another epistle will be written to equal in power and nobility the *Open Letter*. Read aloud some of these paragraphs to note how gripping and musical they are. Compare them with anything else by their author, and you cannot fail to notice their surprising superiority. Linger for a moment, too, over some passages in Stoddard's *Lepers of Molokai*, especially those in which he describes the parting of the leper ship, or the approach to Molokai.

That is what I should like to call a literary promenade. Perhaps some of you may be thinking that the stroll has been too extensive, and that we might better have stayed at home, with our noses in the book. After all, however, imagination is the most important thing in literature. Study words, of course. Analyze constructions and explain the building of sentences as much as you like. But remember that your pupils' heads will be wandering with the fantasies which God was kind enough to give them, unless you prove first of all that you are going the road of the imagination, with a company of first-rate people. Can the surge of the Samaan coast be heard in your class-room? Are there some good fellows, with kind souls, standing there? If so the towering human figure of Father Damien will enter through your door; young hearts will beat quickly at the sound of Stevenson's defense, and wish that they, too, might accomplish with words something equally worth-while. And perhaps then the time will be ripe for some 'diligent aping' and a hard grapple with the oddities of a language which always seems like Spenser's dragon or Melville's tremendous whale.

As for the world you will have said about Charlie Stoddard, or some similar worthy and neglected mortal, God will bless you for it and so will at least a round dozen of your pupils.

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BRIEF NEWS NOTES.

Marquette University, Milwaukee, basketball team have suffered a blow with the withdrawal of "Wee Tommy" Stemper, youthful star of last year's team. Stemper will enter the Jesuit order, and has begun his studies for the priesthood.

The Rev. Anselm M. Keefe, a member of the Premonstratensian Order, whose members are known as the "White Fathers" will teach botany in the University of Wisconsin this term. He is the first Catholic priest to be appointed to the faculty of the university.

Sister Mary Urbaine of the Sacred Heart Home, Cincinnati, who died there recently, was an exile from France twenty-one years ago when the French government closed the schools and institutions under direction of the religious.

Mother St. Aloysius, of the Ursuline convent of the Sacred Heart, Toledo, O., has just celebrated her sixtieth anniversary as a nun. Mother Aloysius was the first girl of that city to become a nun. She also has the distinction of having opened St. Patrick's parochial school here in 1863 and the Good Shepherd school in 1875. She has filled all offices in the community from portress to superior.

Five Sisters of Charity left Convent Station, N. J., after imposing farewell ceremonies on the college grounds to take up missionary work in China in connection with the missions of the Passionist Fathers there.

In many cities school children now direct traffic on school streets and approaches. These youngsters have been taught the principles of safety on the highway. In nearly every city school streets and approaches are marked by signs. The safe driver takes notice of these signs and carries out the instructions.

An intensive health campaign will be waged in the parochial schools of the city by the Philadelphia Health Council and Tuberculosis Committee following the endorsement of the Modern Health Crusade by the Rev. Joseph M. O'Hara, supt. of parish schools, in which he urges the principals of these schools to enroll all their eligible pupils in this movement.

Gains in Catholic School registration last year have been overtopped this year in most cities and the Catholic educational movement is surging ahead at a most gratifying pace, reports on registration indicate. From all over the country record enrollments are being published, the increases ranging as high as 33 per cent. As last year there was a notable swing to the colleges, this year has brought a pronounced spurt in high school registration.

Every convent throughout the nation, from which Catholic Sisters

went forth to serve the Government as nurses in the Civil War, is to have a perpetual memorial of their patriotic services in the form of vines of ivy and myrtle, taken from the site of the "Nuns of the Battlefields" Memorial monument, erected here by the Ladies' Auxiliary of the A. O. H.

The attitude of the Christian Scientists in opposing private and parochial schools in Michigan is arousing considerable comment. Their organ has published article after article to aid the campaign of the enemies of parochial schools and has even used on its front page a two-column picture of the candidate for governor who is running on a platform of antagonism to such schools.

Charles Phillips, A.M., the well-known Catholic poet and journalist, has been appointed to the faculty of Notre Dame University. "The Teacher's Year," a new book by Mr. Phillips, has just been published. Mr. Phillips is of the staff of The Catholic School Journal.

During the year there were about 181,839 pamphlets of the N. C. W. C. Department of Education distributed. In a fight waged against a threatened anti-parochial school law in Idaho, 80,000 copies of two pamphlets were sent to the Idaho Laymen's Association. One pamphlet was written for the special purpose of meeting that situation.

Refusal of the Berlin, N. J., School Board on religious grounds to consider the application of Miss Mary O'Brien of Downer, N. J., to teach in the Berlin public schools, will be taken to court, and is expected to provide a test case of the New Jersey law making such action by officials a misdemeanor.

The Rev. Francis X. Lasance, who has been chaplain at Notre Dame convent and academy, Cincinnati, for 33 years, has retired. While ill health is the cause for the retirement, Father Lasance will doubtless continue his literary work, which has already resulted in the publication of 21 prayer-books and other religious works.



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History of Our Country. For Higher Grades. By Reuben Post Halleck, M.A., LL.D., Author of "History of American Literature" and "New English Literature." Cloth, 534-xxxviii pages. Price, \$1.60 net. American Book Company, New York.

"History is perhaps the most difficult of all grade subjects, and the teacher has the right to expect all the assistance possible from the text." This citation from the preface indicates what may be said to have been the key-note idea in the preparation of this book. Illuminating explanatory material crams its interesting pages, and it is copiously illustrated with black-and white engravings and a number of full-page colored plates. There is also a plentitude of maps. While everything is supplied which is likely to be looked for on the subjects of exploration, wars and government, attention has been carefully directed to an undertaking to make clear to the minds of present-day young Americans the manners and methods of every-day life among the people, from the colonial period to the present era of railroads and automobiles, telegraph, telephones and electric lights. Within equal compass, it is safe to say, the matter which this book contains is not to be found elsewhere.

Elementary Spanish Composition. By Charles Dean Cool, Ph.D., Associate Professor of Romance Languages, University of Wisconsin. Cloth, 111 pages. Price, 68 cents. Ginn and Company, Boston.

This compact and practical little book has been written in the belief that the most successful way to teach composition is to furnish the student with a piece of text in the language which he is studying and direct his attention to it as a model of style and a source of vocabulary which at the same time is capable of imparting a knowledge of grammatical usage. The author has not erred in the direction of attempting too much—and simplicity of aim is a cardinal virtue in text-books for beginners. Here is a manual which was needed, and which can be used with advantage as early as the second semester of college and university work, or the second year in secondary schools.

Victor Hugo's Les Misérables. An Adaptation. By Ettie Lee, Assistant Supervisor of the Los Angeles City Evening Schools, Instructor in the department of Sociology of the University of Southern California. Cloth, 95 pages. Price,..... Boni & Liveright, Inc., New York. The retelling of the story of a world's masterpiece of literature in a compact form and in a simple and

direct English is sometimes a task worth while. With a view to employing the product as a text for use in evening schools where foreigners are instructed in the English language, Miss Lee has undertaken the task in this instance, and performed it with distinct success. Here is a book which will interest fathers and mothers of immigrant families as well as their children. It will supply a subject, regarding which they can converse with results beneficial to their vocabulary. This is only one of the ways in which the book will do good.

Junior English. Book I. Projects in Work and Play. By Rose Buhlig, Tilden Technical High School, Chicago. Cloth, 222 pages. Price,..... D. C. Heath & Co., New York.

Junior English. Book II. Projects in Work and Play. By Rose Buhlig. Cloth, 258 pages. Price,..... D. C. Heath & Co., New York.

Junior English. Book III. Projects in Expression. By Rose Buhlig. Cloth, 321 pages. Price,..... D. C. Heath & Co., New York.

These books are planned with a view to their use in succession in the Seventh, Eighth and Ninth Grades, yet any one of them may be used separately if so desired. That the author is familiar with young people's nature and needs is evident from her effort to keep them employed upon tasks that will enlist their interest and involve the organization and application of what they know, rather than to confine them to learning rules. Book I deals with the simple sentence. Book II with the compound sentence; Book III reviews simple grammatical forms and goes into a study of form and quality in letter writing. In this book also the student is brought to have some feeling for style and appreciation of verse. School children will greatly enjoy the practice work in Book III which offers opportunity for writing newspaper articles and advertisements. "Junior English" may be safely commended as a worthy addition to the list of recent texts on its important subject.

The Story of Our Lord for Children. By Katherine Tyan. With colored illustrations. Cloth, 132 pages. Price, \$1.50 net. Benziger Brothers, New York.

In a letter to the author of this book, his eminence, Cardinal Logue begins by observing that he has submitted proofs of it to an expert in religious instruction, who has returned a very favorable opinion of its merits, stating in effect that it gives a fairly comprehensive account of the life of our Lord and is not overlaid with unnecessary details, as are many other works of the kind. His eminence continues: "I can see for myself, what I would naturally expect in anything coming from your pen, that it is written in simple, pure, correct English. Hence I cordially commend it as a very suitable and very useful book for the religious instruction of children. Wishing you every blessing and success in your useful work, I am, dear Mrs. Tynan Hinkson, yours

faithfully, X Michael Card, Logue." The eight illustrations in colors, from designs by F. Ross Maguire, are in the true spirit of Irish religious art. As a Christmas or birthday present for a boy or girl it would be difficult to find anything more suitable than this admirable little book.

Modern Mathematics. Eighth School Year. By Ralph Schorling, Head of Department of Mathematics, the University High School, and Associate Professor of Education, University of Michigan; and John R. Clark, Department of Mathematics, Lincoln School of Teachers' College, Columbia University. Cloth, 254 pages. Price, 88 cents net. World Book Company, 2126 Prairie Avenue, Chicago.

Here is a modern text, full of excellent original features and certain to produce good results in use. The course which it presents is organized in harmony with the way in which children naturally learn.

Curious Chapters in American History. By Humphrey J. Desmond, LL.D., Member of the Wisconsin Bar. Cloth, 264 pages. Price,..... B. Herder Book Company, St. Louis, Mo., and London.

Of the twenty-six subjects discussed in this book not all are of the first importance from a historical standpoint, but some are of much significance, and all are interesting. There is no special pleading. Throughout, the attitude is judicial, and the object is the ascertainment of truth. The style is correct and pleasing. The author has made even the slightest of his themes the object of patient study, and writes out of a full mind, never wearying the reader with irrelevancies, but presenting pertinent facts and proceeding with commendable swiftness to sound judgments. Considering the compactness of the volume and the number and variety of the topics discussed, as well as the satisfactory manner in which each is examined and disposed of, it is wonderful how much ground is covered. Here is in very sooth "much riches in a little room." The "tired business man" will find the volume entertaining, while the professional historian will discover that it contains matter worthy of his serious attention. In the latter category may be cited Chapter III—"The Colonial Irish the Largest of the Colonial Migrations," and Chapter IV—"The Quebec Act, a Stroke of Statesmanship Which Held an Empire to the British Crown." Chapter XXIV—"The Democratic Epoch More Recent and Revolutionary Than Commonly Recognized"—is another brief but thoughtful contribution to serious history. But this inventory is intended to be merely illustrative, not exhaustive. Instancing themes of a character more picturesque and personal, reference may be made to the chapters in which justice is done to the wrongfully assailed reputation of Amerigo Vespuccius, and Captain Kidd is shown to have been not so black as he was painted, and the veil is lifted from the month of nightmare

horror succeeding the murder of President Lincoln, when, civil processes suspended, a military tribunal, on evidence indirect and afterward strongly controverted, decreed, though with a recommendation to executive clemency which was not permitted to reach President Johnson, the death by hanging of the unfortunate Mrs. Surratt.

The Story Key to Geographic Names.

By O. D. von Engeln, Ph.D., Professor of Physical Geography in Cornell University, and Jane McKelway Urquhart, A.B., Formerly Teacher of English and French in Cascadilla High School. Cloth, 279 pages. Price..... D. Appleton and Company, New York.

There is picturesqueness in many geographical names; in others there is romance. Some of them when understood give a key to the history of the places which they designate. It is not only interesting to know their meanings, but helpful, and it was with this helpfulness in view that this volume was conceived, with the design of "promoting effective teaching of elementary geography." The authors believe that "learning geographic names and fitting them mentally to their correct positions on the map, is a basic requirement for attainment of geographic competence." Undoubtedly this attractive book will lighten the task of learning geographic names.

The Conquest of Heaven. Perfect Charity and Contrition. By Frederick Rouvier, S.J. Translated from the French by Sister Francis of the Sacred Heart and Lawrence Drummond, L.L.L. Leatherette, 182 pages. Price, \$1 net. John Murphy Company, Baltimore, Maryland.

This beautiful little volume, destined to hold a high place in the catalogue of devotional literature, is introduced by a letter of commendation to its author from His Eminence, Cardinal Merry del Val, Secretary of State to His Holiness Pope Pius X, written in 1913, after a copy of the work had been placed in the Sovereign Pontiff's hands.

The Childhood of Greece. By L. Lamprey. With Illustrations by Edna F. Hart-Hubon. Cloth, 304 pages. Price..... Little, Brown, and Company, Boston.

In the legends of the Hellenic race descended from prehistoric times Hawthorne found material for his "Tanglewood Tales," which have delighted three generations of young American readers. To the same source the author of the present volume has gone for the interesting narratives with which its pages are filled. The material is handled not as Hawthorne handled it, but in a manner that will nevertheless attract and hold the attention of boys and girls, while at the same time imparting not a little information regarding the beginnings of a pagan people who achieved a standing in the arts which never has been surpassed, and whose dazzling career will always fascinate the student of history.

Archdiocese of New York—Course of Study for the Elementary Schools. Stiff paper covers, 273 pages. Price, The New York Catholic School Board.

The Catholic elementary schools of the Archdiocese of New York have been in existence for more than one hundred years. Naturally during that time there have been many changes in the curriculum. The course of study issued about the year 1900 was revised in 1910 and very considerably enlarged. The new course now presented has been prepared by a committee composed of the superintendents of Catholic schools, community supervisors and principals and teachers in the system, an endeavor being made to effect in its secular part its correspondence as far as possible with the courses in use in the public schools of the state and city of New York. The subjects of study are as follows: Religion, English, Spelling, Reading, Penmanship, Arithmetic, United States History, Geography, Physiology and Hygiene, Physical Training, Nature Study, Drawing, Music, Sewing. The history of Ireland is suggested for supplementary reading for the seventh and eighth grades. Geography begins in grade 3A and continues through all the upper grades. Nature Study begins in grade 1A but is discontinued after grade 5B. Sewing is taught in all girl's classes from 4A to 8B inclusive. The time devoted to religious instruction is the same in all the classes—amounting to 150 minutes a week. Incidentally this book contains innumerable suggestions of practical value to teachers and to all who are interested in the subject of education.

Cumulative Speller and Shorthand Vocabulary. Designed for Use in Business Colleges, Academies, Etc. By Charles E. Smith, Author of "A Practical Course in Touch Typewriting." New Era Edition. Cloth, 144 pages. Price, 75 cents, net. Isaac Pitman & Sons, New York.

The attainment of the dictionary habit is one of the first requisites of the student of stenography who would rise to mastery of the art. One of the features of this text is a device to inculcate this habit at the start. The book can be used by those entirely unfamiliar with shorthand as well as by students who have made a beginning but are not yet in full command of the theory; also by others who are still further advanced. Each lesson consists of sixteen words, the first twelve of which are respelled phonetically and defined on the same page, the syllabication, pronunciation and definition of the remaining four words are to be assigned to the student as homework. At the end of the first hundred regular lessons is a homework dictionary containing all of these special words.

Helps to the Study of Ancient History. Based Upon Webster's "Ancient History." By Franklin A. Kuller, A.M., Friends' School, Baltimore, Md. Cloth, 108 pages. Price, 60 cents, net. D. C. Heath & Company, Boston.

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Catechism of the Vows. For the Use of Religious. By Father Peter Cotel, S.J. Twenty-Eighth Edition, Carefully Revised and Harmonized With the Code of Canon Law, by Father Emile Jombart, S.J. Translated by Father William H. McCabe, S.J. Cloth, 96 pages. Price, 50 cents net. Benziger Brothers, New York.

In this new edition of a well-known book is contained a consideration of the principles embodied in the three vows by which the religious have consecrated themselves to the Lord, these principles being clearly stated and set apart from the secondary points with which they are ordinarily mingled. In other words, the little book is a summary of the duties of the religious life, brief—because it is a summary—but exact, and complete in its kind. The new edition will supersede older texts, because it has been revised to conform with the modifications prescribed by the recently promulgated Code of Canon Law.

Business Arithmetic. By George W. Miner, Fayette H. Elwell, Professor of Accounting, University of Wisconsin, and Frank C. Touton, Professor of Education, University of Southern California. Cloth, 410 pages. Price,..... Ginn and Company, Boston.

The authors set out with the conviction that a course in business arithmetic should develop in the student ability to handle the fundamental operations with numbers rapidly and accurately, and at the same time should impart a knowledge of business situations sufficient to solve problems of the type that are of every-day occurrence in modern business life. They have given attention to the preservation of a nice balance between the arithmetical part of the course and the portion setting forth principles and situations which the student will meet in the business world. Some of the matter found in earlier books with similar aims has been excluded as out-of-date. The volume is distinctly modern, and deserves hearty welcome as a valuable contribution to the acquisition of an important branch of practical education.

Practical Projects for Elementary Schools. By Lillian I. Lincoln, Supervisor of Training in the State Normal School, Farmington, Maine. Cloth, 312 pages. Price... Ginn and Company, Boston.

That this book will be to many teachers a direct aid in many ways there is no room for doubt. It also will be helpful by suggestion. Some of the plans it presents may not come strictly under the designation of "projects," though none the less entitled to consideration. The great value of a book of this kind is that it will make less difficult for most of its readers the task of presenting studies in a manner appealing to the interests of the pupils, and thereby enlisting their co-operation to a larger extent than was possible under the stereotyped methods of procedure which the "project" method is intended to supercede.

Junior Business Training. By Frederick G. Nichols, Associate Professor of Education, Graduate School of Education, Harvard University; Chief, Commercial Education Service, Federal Board for Vocational Education, Washington, D. C. Cloth, 233 pages. Price, \$1.40 net. American Book Company, New York.

The need of a text that will make it possible to give vocational and pre-vocational business training equal to that commonly available in other vocational training fields has been widely felt. It is this need which the present work undertakes to supply. Part I brings out the character and significance of the services rendered by different kinds of business as factors in social and economic life. Part II deals with the junior clerical activities that should be of interest to young commercial pupils in any type of school. The book is concerned with the exposition of business methods now in actual use, and is an original and valuable contribution to text book literature.

The Catechist and the Catechumen. A Manual of Religion for Teachers and for Private Instruction. By Rev. Joseph A. Weingand, Member of School Board in the Diocese of Columbus. With a Preface by Rt. Rev. James J. Hartley, D.D., Bishop of Columbus. Cloth, 220 pages. Price, \$1.50 net. Benziger Brothers, New York.

This book is meant to help teachers of the lower grades in Catholic schools in presenting the truths of the faith in an interesting manner to the children under their charge. It is written in language comprehensible by young minds, and with its aid the lessons in the Baltimore Catechism will become clear to their intelligence at the first reading. With this Manual at hand, parents will find no difficulty in the duty of explaining the fundamental truths of religion to for implanting religion; as years roll on the good seed then sown will at their children. Childhood is the time when wholesome growth.

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American Education Week Nov. 17-23

The librarian of your local public library will doubtless be ready to co-operate in the observance of Education Week by an appropriate display of books relating to education in general and to the subjects taken up on the various days. In places where there is no local public library it may be possible to procure special collections from the county library or from the State lending or traveling library. School librarians can render valuable assistance.

"Suggestions for the Observance of American Education Week," a pamphlet of about 35 pages, which contains material for use every day of the week, including suggestions for community organizations, teacher training institutions, and observance through school subjects in all grade groups. Price, 5 cents per copy; in lots of 100 or more, 2 cents each. Address Supt. of Documents, Government Printing Office, Washington, D. C.

Teacher-training institutions should recognize the importance of teaching the Constitution in the schools, and should see to it that an adequate number of their students are properly equipped to instruct the young citizens of our country in the fundamental document of the Government. Constitution Day, Monday, November 17, may well be observed by these institutions as a means of directing the attention of their entire constituencies to this important subject in the curriculum of schools and colleges. The responsibility of the teacher to promote obedience to the Constitution, and to the laws enacted under its authority, should also be emphasized.

Patriotism Day, Tuesday, November 18, is intended to stimulate the appreciation of good citizenship in the hearts of school children, but not for that alone; every day in school and every lesson should tend to that end. It is intended to arouse in the general public a wholesome pride in the achievements of America, but that, too, is but a part of its purpose, for the greatness of our Nation is impressed by every man's everyday experience and by every comparison with the conditions of other people.

On Wednesday, November 19, School and Teacher Day serve as hosts or hostesses in the school building to welcome visitors, act as guides, answer questions, and serve light refreshments.

Make arrangements for class sessions to be held in the evening for the benefit of those unable to be present during the day. Should such necessitate the teachers and pupils to remain at the building, serve supper and supervise the children, leaving the teachers free to rest or to mingle socially with the group.

Items of Note About the Illiteracy Day's Topic, Thursday, Nov. 20.

Six per cent of the population of our country over 10 years of age have had no schooling whatever.

In 1920 there were 4,931,905 persons over 10 years of age who could not write.

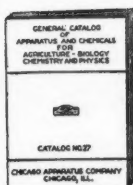
This number is greater than the population of Texas, and more than eleven times the population of Washington, D. C.

All features of school health work should be included in making arrangements for Physical Education Day, Friday, November 21. Where there are physicians, nurses, and special health and physical training teachers, they should all take part in arranging the programs.

Interest can be aroused in the work which is now being done in the school, through a few simple suggestions and it is a good time to make a drive nurse, lunch-room equipment, playgrounds and apparatus, a swimming pool, etc.

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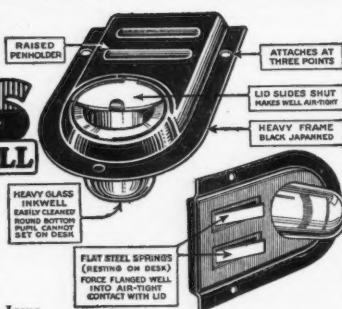
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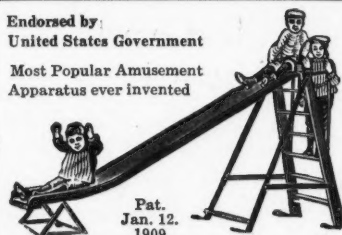
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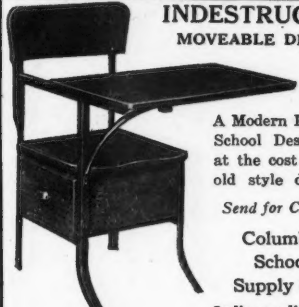
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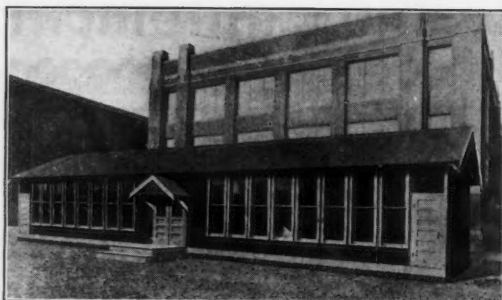
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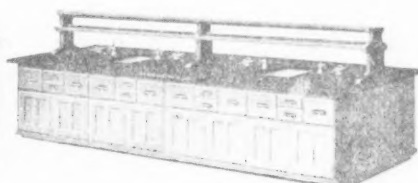
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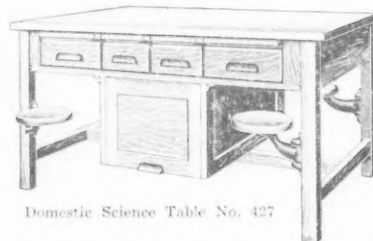
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